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CHRISTIAN EDUCATION

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**A WAR CASUALTY
RIGHTS . . FOUNDATIONS . . NEEDS
MOTIVES . . EFFECTS . . PROBLEMS
SERVICE TO STUDENTS**

VOL. XXVI, No. 3

MARCH, 1943

THE COUNCIL OF CHURCH BOARDS OF EDUCATION

COUNCIL OF CHURCH BOARDS OF EDUCATION

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Christian Education

Vol. XXVI

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Education—A War Casualty*

AN EDITORIAL

LIBERAL EDUCATION in the United States has been wounded, seriously wounded, by the war. Whether it has been permanently crippled cannot yet be known. But the recent joint directive by the secretaries of war and the navy has given a shocking wrench to the principles and conduct of institutions which have been relied on to train leaders for our democratic society. Henceforth, according to this order, for the duration of the conflict the army and the navy will prescribe the conditions under which all able-bodied men of eighteen and over will continue their education. They will define the curriculums our youth may study. For the army, at least, that course of study will include only subjects related directly to the prosecution of the war. Temporarily, liberal education is a casualty of war.

The colleges and universities were in a weakened condition when the war began taking its toll of their student bodies. They had been weakened, that is to say, in their economic health and many of them had found the struggle to hold a competent faculty or a sufficiently large student body increasingly difficult. For more than a decade they had experienced a steady decline in income from endowments. This condition of precarious vitality characterized especially the institutions which had no state appropriations to support them. The depression was draining off their income while the fiscal and taxation policies of the government threatened not only their livelihood but their freedom. College administrators made the ears of congressmen ring with protests

* This statement is an editorial which appeared in *The Christian Century*, January 6, 1943, and is reprinted with special permission. It is a challenge to church leaders to develop a long-term program for their colleges with adequate financial support.

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against tax laws which threatened the sources of their building and maintenance funds. The heads of certain well endowed institutions crusaded vigorously against inheritance levies and the graduated taxes imposed on upper bracket incomes. But while they were thus attempting to safeguard one form of wealth, the government laid hold upon another without which endowments were worthless. It conscripted their students.

The reasons why the army sought and received the permission of Congress first to impose conscription and then to lower the draft age to the point where it included nearly all young men of college age are no mystery. They are inherent in the prospect that this nation must, to win a victory, mobilize a very large army and be prepared to wage a very long war. With older men likely to have family responsibilities and to be employed in defense industries, the large army requires lowering the age of draftees so that younger men can be taken for military duty. In a long war, men who are conscripted at eighteen will still in five or even in ten or fifteen years be at the top of their form as soldiers. If this drafting of college-age youth strikes a staggering blow at higher education as we have known it, that cannot now be avoided. The casualties of war are to be expected throughout the community.

When the government, struggling to wage a total war, declares that military necessity requires it to call into the armed forces all able-bodied young men of college age, the patriotic citizen must accept that decision. He is, in fact, without sufficient knowledge of the extent of the national crisis to be in a position to question it, even though he may instinctively sense its dangers. Nevertheless, while bowing to the judgment of the war and navy department, he will not close his eyes to the possibility that military control of education will raise issues of tremendous consequence to our American prospect, both now while the war continues and in the days after the fighting ceases. Educators and church leaders are under obligation to hold these issues up to public view until the whole body of our citizenship adequately comprehends them and it is made sure that they will be resolved after the war by the reinstatement of liberal education now suffering eclipse.

For example, no time should be lost in securing from this
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military control of higher education a statement of educational philosophy which is compatible with democracy. That this philosophy is held cannot be taken for granted. The authoritarian training and tradition of military men does not automatically fit them to direct the education of democratic youth. The mental rigidity which is characteristic of the profession of arms may furnish the best equipment for training young men to meet the contingencies of modern battle, although even that is open to question. But it is not the most effective instrument with which to confront the complexities of creating a free and peaceful post-war world.

To begin with, the burden of proof rests on those who have assumed the direction of American higher education for men to show that a definition of democracy printed in a war department "Manual of Citizenship" for R.O.T.C. students a few years ago is now the accepted doctrine. That definition read: "Democracy: a government of the masses. Authority derived through a mass meeting of any other form of direct expression. Results in mobocracy. Attitude toward property is communistic—negating property rights. Attitude toward law is that the will of the majority shall regulate, whether it is based upon deliberation or governed by passion, prejudice and impulse, without restraint or regard to consequences. Results in demagogism, license, agitation, discontent, anarchy." This definition no longer appears in official documents. But with how much confidence can control of education be turned over to a branch of the government which not many years ago was teaching students that this caricature of democracy represented the truth?

Another issue on which the authorities who have now been given the decisive word in the education of our young men have the obligation to speak is this: How far down into the educational system is it intended that military control shall reach? The official manual for the "High School Victory Corps," recently issued by the United States Office of Education, indicates that it is likely to penetrate far below the eighteen-year lower limit named in the amendment to the Selective Service Act. This prospectus for a "national voluntary organization for secondary schools designed to mobilize secondary school students for more

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effective preparation for and participation in wartime service" stresses a broad range of activities. Most of them feed directly into the war effort.

Francis H. Kohan, chairman of the educational committee of the Brooklyn, New York, Council for Social Planning, recently pointed out in the *New York Times* that in greater New York "virtually all the 1,000,000 children in the elementary and high schools are now affected by the revised curriculum." Commenting on a statement of the superintendent of New York schools, he said: "Secondary schools, the report points out, have become armed service preparatory schools, with courses of study pointed toward conditioning youth mentally and physically for participation in the war. The army and navy have helped to rewrite the material used in the classroom. Girls as well as boys have been affected by the changes." In the light of such facts, the question as to how far down into the educational system military control is to go becomes acute.

Further, educators and other citizens are entitled to receive a clear and unequivocal assurance that at the end of the war control of education will be immediately relinquished by the military establishment. Power of the kind that has now been extended over the educational system is seldom surrendered voluntarily. With the prospect now widely accepted that a large army will be necessary for years after the end of the war, it will be easy for military educators to assume that universal conscription will become a permanent national policy, which would accordingly call for indefinite extension of the conscription of the educational system. Until the representatives of the people so decide, these army and navy officers detailed to this assignment have no right to make an assumption so contrary to the traditions of this country. But in the meantime, and as a safeguard, educators and citizens with a concern for democratic future will not cease to press for clear-cut pledges of army withdrawal from higher education as soon as the war is over.

The final question goes further than any of these. It can only be answered by the Christian churches of America. What assurance is there that, if and when army control of colleges is lifted, educators can be found who will be prepared once more to create

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institutions in which free and liberal education can function? It must be borne in mind that outside of church colleges and a comparatively small number of endowed private schools higher education is already conditioned to control by legislatures exercising the power of the purse. The corrosive effect of the prospect of government support is already evident in the muting of the protests which might have been expected from liberal educators over the recent innovations. Since church colleges represent so large a proportion of the remaining sector of educational freedom, the churches must not lose sight of the obligation that is laid on them to lead in another direction.

It is not too early to begin now. And fortunately the churches are in a position to begin without delay. Almost every denomination has its board of education, designated to supervise the policies and conduct of the denomination's colleges. With the fate of these colleges dependent on the war and navy departments, these church boards of education may seem to be left without a function. But this is the very hour of their greatest responsibility. First of all, they must arouse the church constituency of the nation to insist on the complete return of all church colleges to their independent status at the end of the war. Second, they must awaken their constituency to the importance of maintaining postwar education at the college and postgraduate level free from state financing or subsidy. And finally, they must prepare now so that, on the day the colleges are turned back from military control, the church schools will not only be ready to resume the task of providing a truly liberal education for the teen-age generation then seeking it but also will be equipped to provide that re-education for postwar civilian life in a democracy which will be so desperately needed—and we believe sought—by the men to whom the doors of liberal education are now being shut.

Of Special Interest: News and Notes

Regarding Chaplaincies. Bishop A. W. Leonard, Chairman of the General Commission on Army and Navy Chaplains, has sent this item for the information of the readers of CHRISTIAN EDUCATION.

"The Navy will not consider any applicant who has not had a full college course leading to a Bachelor's degree in an accredited college, and full seminary course leading to a B.D. degree, or its academic equivalent.

"The Army will not consider any applicant who has not had at least a full college course in an accredited institution with B.A. degree or its academic equivalent, or a B.Th. or its academic equivalent. Correspondence courses are not accepted.

"The Army requires three years of normal pastoral experience, but lowers this to two years for those who have both B.A. and B.D. from accredited institutions. Student, or part-time pastorates are reckoned for only half time.

"The Navy does not require pastoral experience."

Aid to Rural Pastors. Michigan State College has arranged a new course to give practical aid to rural pastors within the state, according to an editorial in *The Watchman Examiner*. A four-year agricultural background course for theological students is offered. It aims to broaden the ministry in the rural community.

Released-Time Plan Called Success. According to a release from the Religious News Service, the Released-Time plan for Religious Education in Buffalo, N. Y., and Harrisburg, Pa., is an established success. In Buffalo, this conclusion was announced as twenty-five representatives of the schools and members of the Protestant, Catholic and Jewish faiths met to plan for a new year. The enrolment reached 73,000 which is said to be the highest in the State. There was excellent cooperation on the part of the schools and "not a single complaint was made by a school official during the whole year," said the Reverend Joseph E. Schrider, Chairman of the Inter-Faith Committee. In Harrisburg, 1,200 high school students registered for the weekday school of Religious Education. Protestant, Catholic and Jewish con-

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gregations are cooperating in the religious classes by furnishing the instructors and meeting places for the respective denominations.

How Much Do You Know About Alcohol? This is the title of a 31-page pamphlet summarizing the latest scientific findings on the effects of drinking intoxicating beverages. The pamphlet has just been released for general use by Association Press, publications division of the National Council of the Y.M.C.A.'s. The material was prepared originally for use by the U.S.C.-Y.M.C.A., and they have already distributed 65,000 copies to service men. The author is Thomas R. Carskadon, Chief, Education Department, Twentieth Century Fund.

The Hazen Foundation has recently released five valuable pamphlets in the field of Religion and Education. They were written primarily for college and university educators, and have been supplied to the presidents of these institutions. They are available for wider distribution at a modest price designed to cover only printing and handling costs. The authors and titles are:

Religion in Higher Education by Paul J. Braisted

The Place of Religion in Higher Education by Robert L. Calhoun

Conversations on Higher Education and Religion

Results of a conference held at Del Monte, California, February, 1942.

The Resources of Religion and The Aims of Higher Education by Julius Seelye Bixler

Teaching Economics With a Sense of the Infinite and the Urgent by Patrick Murphy Mann.

Religious Book Week. The country's first nation-wide observance of a Religious Book Week was held March 28-April 3, under the auspices of the National Conference of Christians and Jews which represents the three major faiths in the United States. The Council on Books in Wartime cooperated with the National Conference in preparing a booklist, of which over 6,000 copies were sent to public, university, college and normal school libraries. Additional copies of the booklist may be obtained from the National Conference located at 381 Fourth Avenue, New York City.

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Men for the Ministry in the Military Forces. Speaking to the Church Assembly legislative body, which meets under the presidency of Dr. William Temple, Archbishop of Canterbury, the Bishop of Bristol said there are a thousand candidates for Holy Orders at present in the forces. Consequently, during 1941-1942, the Bishop said, there was a deficiency of 400 among those being trained for the ministry. This deficiency might rise to 2,000 during 1946.

In the United States we do not have the similar figures but it seems that the situation which existed in 1920, when there was a drop of 5,000 in the enrolments at our theological seminaries as compared to 1916, will not be experienced after this war. The exemption of theological students in the draft bill, and the deferment of bona fide students for the ministry who are now in colleges will be large factors in assisting the churches to have more adequate power to meet post-war conditions.

War Emergency Council. This is the name of the new group formed by representatives of the National Commission on University Work of the Council of Church Boards of Education, and the National Intercollegiate Christian Council representing the National Student Council of the Young Women's Christian Association, the National Council of Student Young Men's Christian Associations and Regional Student Christian Movements. Under the sponsorship of this Council *Communique* is issued, which endeavors to give valuable wartime information for student Christian work.

In the issue of February 15, there are some recommendations for local procedure for the consideration of local units in colleges having or expecting military training units:

I. No stereotyped pattern is possible nor desirable. At the same time, in dealing with army and navy training plans, there are certain common elements—and at points clear understandings—which need to be taken into account by local church and Christian Association leaders. Chief of these is that the continuing responsibility of the resident religious agencies has been recognized by the army and navy on the basis of a *correlated approach* of Protestant, Catholic and Jewish groups. Each group is expected to continue its own distinctive program but common clearances with the commandants are highly desirable and sometimes essential. Developing experience indicates the desirability of having

OF SPECIAL INTEREST: NEWS AND NOTES

on each campus, where training units are established, a *Campus Christian Council* in which leaders of Protestant Churches and Christian Associations, amid the time and other restrictions of the new situation, may plan together how the effective service of each agency may best be assured. In addition, a campus *Interreligious Council* is important for correlation of the total religious program and for working out overall arrangements with the commandant and college administration. The *primary purpose* in such cooperative planning is not to create a new campus religious organization or program, but to strengthen the work of existing agencies as they minister to men in uniform, as a part of their total student constituencies. Competition between groups or "beating the gun" by any one group can be guarded against by regular meetings for common planning and sharing of plans.

II. *Campus Christian Councils*, where they do not exist already, should be formed in advance of the introduction of Army-Navy Training Programs. Their plans naturally will include provisions for relating students in uniform to the work of the churches and for strengthening the on-campus, voluntary, nondenominational Christian Association program and leadership. Both are essential—to each other and to the needs of the students. All of us need to remember that these students in uniform are still students—with all the normal problems of youth, plus the special needs and tensions occasioned by the war. Our ministry must be related to them as individuals—men and women who above all else need what the Christian faith affords. It is probable that as plans develop, provision will be found desirable for occasional, officially recognized, united religious services (induction, Easter, graduation, etc.) or for cooperation in other ways.

III. *On maintaining mutually helpful relations with the commandant*, the following suggestions, born of recent experience, and offered for the guidance of local groups affiliated with the War Emergency Council (these suggestions of course assume interreligious correlation also):

1. Work out plans in advance in consultation with the administration, so that as contracts are signed and college-military arrangements are made, provisions for religious life may be made a part of the basic understandings about use of college facilities.
2. Take initiative in conferring with the commandant as soon as he arrives.
3. Arrange an early opportunity for the commandant to meet with the entire Campus Christian Council to dis-

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cuss the programs of the churches and Christian Associations.

4. Provide the commandant with a detailed description of the physical facilities, the program, the leadership which the Christian forces have available and the desire of these agencies to make their program contribute most to the men under his supervision. This will lead naturally to planning for:

A census of religious preferences; provision for access by religious workers to students (a card or "pass" may be desirable); arrangements for distributing announcements and literature; clearing hours during which group discussions, program activities or personal counselling may be possible in dormitories or elsewhere; sick visitation; grace at mealtime; provision for "club room" facilities, music and art appreciation, etc.

5. Ordinarily it is desirable to have as the *one person responsible for military clearances*, a man who by conviction is qualified to cooperate in the war effort. Local conditions will determine whether relations with the commandant can best be handled by one person representing all religious groups (normally desirable) or by a committee of three representing all faiths. This person or persons should be representative of agencies affiliated with the War Emergency Council or the Campus Interreligious Council; he should be elected by the Campus Interreligious Council or Campus Christian Council; his name should be registered with the War Emergency Council and the Campus Interreligious Council and, for proper governmental relations, be subject to their approval. To facilitate his relations with the commandant, he should be given letters by each local agency authorizing him to act for them in relation to the training program.

IV. *Close working relations* with the athletic department and the counselling service of the college, and with the Student Union will be highly desirable, (a) to obviate overlapping or competition; (b) to assure a clear field for the distinctively Christian emphasis of the churches and Christian Associations in their social, recreational, counselling, cultural, visual education and other programs.

V. *Reports of local plans and problems* will enable the War Emergency Council to provide further suggestions and in the light of wider experience to improve or correct those here offered.

Rights of Religious Freedom*

BY LUTHER A. WEIGLE

THESE rights may be grouped in three classes: (I) The religious freedom of the individual; (II) the religious freedom of the church or congregation; (III) the religious freedom of citizens.

I. THE RIGHTS OF THE INDIVIDUAL

The religious freedom of the individual includes the following rights:

1. To believe as reason and conscience dictate. The terms "reason" and "conscience" are used, here and throughout this list, not as opposed to "revelation," but as denoting the human response to divine revelation.

2. To worship God in the ways which reason and conscience deem appropriate.

3. To live and to act in accordance with such belief and worship.

4. To express religious belief in speech. This includes all forms of expression—art, journalism, books, the radio, etc., as well as oral speech.

5. To express religious belief for the purpose of persuasion, to convince and convert others. This includes all forms of religious propaganda. It is the human side of Christian evangelism.

6. To educate his children in his religious faith (including both belief and action).

7. To join with others in the organized life and work of a church, congregation, or other religious fellowship.

8. To withdraw from such affiliation with a religious organization or community; and, at the constraint of reason and conscience, to change belief, with corresponding changes in worship, action, speech, education, and affiliation.

9. To disbelieve in God, to deny religion, and to act, speak,

* Dr. Weigle is dean of the Divinity School of Yale University. This statement is part of his address delivered as president of the Federal Council of the Churches of Christ in America at the meeting held in Cleveland, Ohio, on December 10, 1942.

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persuade, educate, and affiliate with others in ways appropriate to this disbelief or atheism.

II. THE RIGHTS OF THE CHURCH

By the term "church" we designate not only a local congregation, but also national, supra-national, and ecumenical bodies. With this understanding the religious freedom of the church or congregation includes the following rights:

1. To assemble for unhindered public worship.
2. To organize for the more effective conduct and perpetuation of religious belief, worship and action.
3. To determine its own constitution, polity, and conditions of membership.
4. To determine its own faith and creed—free from imposition by the state or any other group.
5. To determine its own forms of worship—free from imposition by the state or any other group.
6. To encourage and facilitate action by its members in accordance with its belief and worship.
7. To bear witness, preach, teach, persuade, and seek commitment or conversion.
8. To determine the qualifications of its ministers, and to educate, ordain, and maintain an adequate ministry.
9. To educate both children and adults. This affirmation of the right of the church or congregation to educate does not deny or exclude the right of the state to educate.
10. To hold property and secure support for its work.
11. To co-operate or to unite with other churches or congregations.
12. The principle of religious freedom requires that these rights of the church or congregation be similarly the rights of organized groups of unbelievers or atheists.

III. THE RIGHTS OF CITIZENS

The religious freedom of citizens includes:

1. The right of the citizen to hold the state itself responsible to the moral law and to God; and the right to labor to this end through appropriate judgments, witness, and constructive participation in the activities of citizenship.

RIGHTS OF RELIGIOUS FREEDOM

2. The right of the citizen to dissent in the name of religious belief (reason and conscience) from an act or requirement of the state, and to express this dissent in action or in refusal to act as well as in speech. This is the right of so-called conscientious objection. It is recognized that the state may rightfully require a penalty for such dissent, but the penalty for such behavior on grounds of conscience should take these grounds into account.

These freedoms are the right, not only of individual citizens, but also of churches and congregations, so far as these are made up of citizens. They are the right, not only of believers, but also of non-believers and atheists.

There are limitations, of course, upon what may be done in the name of religion. The principle of religious freedom does not excuse acts of licentiousness or acts contrary to public order or to generally accepted moral standards, or justify practices inconsistent with the rights of others or with the peace and safety of the state.

The truth is that religious freedom is not a special privilege which the state accords to folk of peculiar temper. It is a right which has entered into the very making of the state. It is one of the basic freedoms in any sound Bill of Rights. Historically, logically, and in practice, it undergirds and sustains human democracy. Without it, all other freedoms are in danger.

I have not made a separate classification of rights involved in the conduct of missions. That is not for lack of belief in missions; it is rather because the right to conduct missions is implied in all of the basic rights which we have named. It is not the special privilege of a favored group or race. It is involved in that free exchange of ideas and personalities which is essential to the progress of the world in freedom, in understanding, and in friendship.

The Church Serves Its Students

At a meeting of the National Intercollegiate Christian Council of the National Y.M.C.A. and Y.W.C.A., and the University Commission of the Council of Church Boards of Education held at Lake Forest College in September 1942, there was presented data describing certain aspects of the student work program of the churches represented in the University Commission. It was thought to be of such importance that CHRISTIAN EDUCATION was asked to carry the information in a future issue.

The information was furnished in response to the following questions:

- (1) What is the scope of the total student program of your church: (a) geographical? (b) numerical? (c) staff? (d) institutions?
- (2) How is your student program organized—locally? regionally? nationally?
- (3) A brief statement of the purpose of your student work and of your policy in regard to cooperation with other Christian churches and agencies.
- (4) What would an adequate program in these schools require?
- (5) What next steps in this direction do you consider desirable? practicable?

The items which follow are the replies of responsible secretaries for students of the respective denominations listed. The paragraphs will follow the series of questions above noted. The editor expresses his appreciation to Dr. J. Maxwell Adams, Director of Student Work, the Presbyterian Church in the U. S. A., who gathered much of the material, and to Dr. Mary E. Markley, Secretary for Students of the Board of Education of the United Lutheran Church in America, for her cooperation in gathering some material and editing the statements.

NORTHERN BAPTIST CONVENTION

BY NEWTON C. FETTER

1. The territory covered includes all northern and western states. There are 3 secretaries in the national staff, 9 full-time university pastors, 4 student secretaries, 13 pastors of local
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churches, who have direct responsibility for student work, 9 interdenominational representatives, making a total staff of 38. The national staff includes one secretary for university pastor and student work, one director for schools, colleges and seminaries, and one secretary for Negro colleges.

2. University pastors have been given perfect freedom to build an indigenous program. No national program or national student organization. Plans now under consideration for employment of state student secretaries and for cooperation with the Baptist Youth Fellowship in possible youth and student conferences.

3. The purpose of the student work is to provide that sort of religious program which will result in the development of Christian character and which will help to prepare for responsibility in home, church, community, nation and world. In their religious life, students should be both inclusive and incisive. Incisive, in that they have a knowledge of the work of their own denomination and a peculiar loyalty to their own denomination. Inclusive, in that they appreciate other denominations and are prepared to work with them and for them in behalf of the Kingdom of God on earth.

The policy of the Board of Education has been to work with other denominations whenever the opportunity offers and whenever money is available. On the other hand, our leaders are convinced that we have been somewhat negligent in that we have not carefully trained our students in matters that pertain to our own denomination. This must be corrected.

4. Wherever there are 250 or more Baptist students there should be a University Pastor. Even though the program be indigenous, the Board should prepare some manual which will give such patterns to the work that there may be developed a sense of unity among the several groups. An annual conference particularly of Baptist students, to supplement, rather than compete with, the conference of the S.C.M.

5. Our Board should prepare a manual for the guidance of University Pastors, should make a survey to determine desirability of employing state student secretaries, and hold a conference for Baptist students, jointly with the representatives of the Baptist Youth Fellowship.

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SOUTHERN BAPTIST CONVENTION

BY FRANK H. LEAVELL

1. The territory extends from Maryland to California and includes 18 states. The northern border of the territory includes Arizona, New Mexico, Missouri, southern Illinois, Virginia, District of Columbia, and Maryland.

The total number of students represented is 140,000. These students are in preparatory schools, graduate schools, business colleges, nurses training schools, seminaries, institutions for professional training, as well as the church-related, the privately endowed, and the tax-supported colleges and universities. Approximately 300 institutions are served.

The staff includes 2 national secretaries, 4 southwide secretaries, 14 state secretaries, 6 city secretaries, 42 secretaries for local campuses, and 6 secretaries for nurses training schools, making a total of 74. There are 75 part-time workers.

2. The student program is developed on the local campus, on a city-wide, state-wide and south-wide basis. It is also in touch with the Baptist World Alliance. The program is channeled through the Baptist Student Union which functions on the local campus as well as through regular state and south-wide conferences.

3. The purpose is to develop maximum Christianity in every individual student. The policy is cooperation without organic union; unity without union.

4. A more adequate program would require more adequate adult leadership and financial subsidy.

5. Further expansion, especially in fields of professional schools, business colleges, and seminaries, is desirable.

CONGREGATIONAL AND CHRISTIAN CHURCHES

BY RALPH DOUGLAS HYSLOP

1. The work is spread throughout the Nation, with about 25% being in New England. There are some 45,000 students. The national staff has one secretary. Student pastors on some campuses are supported by state conferences, and student workers are maintained by some local churches. Work is car-
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ried on at 133 state and municipal colleges and universities, 42 privately endowed institutions, 25 teachers colleges, and 6 technical colleges.

2. Within our total youth movement, called the Pilgrim Fellowship, there is a Student Commission composed of college students. There is no national organization as such. Some states, notably Iowa and Michigan, have made progress toward the development of a state program. On the whole, the program is developed locally, with each college or university making use of resources and leadership of the National Board (university missions as an example).

3. Our purpose and policy has been expressed as follows: "Because of the needs of the times in which we live and the particular needs of college students, we call upon Congregational Christian students to address themselves to the building of a student Christian movement within the framework of the emerging world Christian movement, making religion the central and integrating factor in their college courses and life.

"As we extend this call, some of the significant points of concern involved seem to be the following: Discovering what great tasks we have as Christians; what the mission of the Christian Church is today. It will take the intelligent thought and intense living of all we can rally for this discovery. In a world in which men are being called upon to give all, we must take a personally responsible role as Christians. . . . Directing resources to some of the pressing problems of college students. . . . Maintaining communication and interrelationships with other parts of the Christian mission and with the common man over the world; interdenominational and interfaith groups on the local campus and region, other Congregational Christian groups, Christians in other lands, groups in this country significant to the stream of life we know as democracy."

DISCIPLES OF CHRIST

BY GEORGE OLIVER TAYLOR

1. Our churches are in every state of the Union except Rhode Island and New Hampshire. However, our strength is greater through the West. We have few students in the northern and

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eastern schools, except quite a number of theological students attending seminaries. It is estimated that we have up to 30,000 students in the various types of institutions of higher education. One national secretary gives part of his time to student work, but there are 5 full-time and 11 part-time student workers. About 250 people, including faculty members, are more or less active in providing a program for students on local campuses. Our work centers in 175 educational institutions which include 14 of our own denominational colleges.

2. There is a Student Work Section in the Curriculum Committee of the Division of Christian Education of the United Christian Missionary Society.

Our people are strong advocates of interdenominational cooperation, as well as cooperation with other churches of our own communion. We believe in cooperation toward achieving common Christian goals wherever such cooperation can be carried out.

3. The objectives of our student work may be stated as follows:

To help in guiding the student in the development of an intelligent, social constructive, ever-expanding philosophy of life and to help him make ethical decisions consistent with such a philosophy.

To guide the student in the development of an integrated, Christian personality.

To lead to an intelligent appreciation of Jesus and the implications of the principles of His teaching for our personal and social living.

To cooperate with the institutions of higher education in leading their students to a more vital and compelling conception of religion.

To lead the student into an intelligent understanding of the major aspects and problems of our modern civilization, and to guide him into active participation in the task of the continuous and intelligent reconstruction of the social order, including such areas as the family, recreation, economic, industrial life, government, interracial and international relations.

To cooperate with institutions of higher learning in the field of vocational guidance with special emphasis on religious vocation.

To lead the student into an appreciative understanding and intelligent evaluation of the Church and related agencies and to help him develop effective participation therein.

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To encourage and guide students in interdenominational, cooperative activities.

4 and 5. One of our first steps is to arrange to have a full-time national director of student work. Such a step is planned and it is hoped that it can be carried out in the very near future. Another step, and one that does not need to wait upon the first one, is to help state groups to survey the student work situation at their various college centers and to arrange to support adequate leadership for a student religious program at each of these centers. Such a program has already been started in one or two states and we hope to see it followed in other states.

PROTESTANT EPISCOPAL CHURCH

BY ALDEN DREW KELLEY

1. The territory covered includes continental United States, Alaska, Hawaii, and Puerto Rico. There are about 65,000 students. There is 1 national secretary, 6 associate secretaries in as many provinces, 59 full-time workers and 411 part-time workers. Local clergymen minister to students in about 500 colleges and universities.

2. *Local* organization of the student program is centered in the local parish and the student center or chapel under the supervision of the college pastor. *Regionally*, there are commissions or committees in each of the Provinces. *Nationally*, the program is conducted by the National Council and the National Commission on College Work as well as the Association of Canterbury Clubs (the student division of the Church Society for College Work) which recognizes 79 member groups at the present time.

3. The student program falls into six definite categories:

(a) *Worship*: regular services, observation of the Annual Corporate Communion for Church students and the Universal Day of Prayer of the World's Student Christian Federation, also occasional Corporate Communion services for special groups.

(b) *Study*: discussion groups, lectures, informal talks, lending library, attendance at conferences.

(c) *Service*: Church organizations and activities, community work, general campus "service activities."

(d) *Giving*: an annual canvass for the support of the Church's

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work on the campus, contribution to the Church Society for College Work, the World's Student Christian Federation, and the Church's Missionary Program through the annual National Student Lenten Offering.

(e) *Evangelism*: calling and regular visits to students, carrying on a program of publicity of the Church's college work.

(f) *Unity*: adoption of the general program of the World Student Christian Federation, cooperation with various denominational and interdenominational groups on the campus, participation in the Student Christian Movement Regional Conferences where endorsed by the Provincial Commissions on College Work.

4. An adequate program in colleges and universities would require one well qualified and trained worker per 250 students.

5. The next steps in our program which are both desirable and practicable include:

a. Expansion and strengthening of work in state normal schools and teachers' colleges, Negro colleges, junior colleges, professional graduate schools, and colleges and universities in metropolitan centers.

b. Strengthening of and gradual delegation of administrative and supervisory responsibility to Provincial departments.

c. Strengthening of programs in missionary education, recruiting, and giving from students themselves.

d. Maintaining level of highly qualified college workers and increasing the number.

e. Regular training and study program for college workers.

f. More adequate financial support nationally, regionally and locally.

EVANGELICAL AND REFORMED

BY FRED D. WENTZEL

1. In the fall of 1942 the eight colleges of the Evangelical and Reformed Church reported 788 students, or 25 per cent of the total enrollment, as belonging to the denomination. Our 3 seminaries had a registration of 208 men. Nearly 2,000 of our students were attending universities, most of them concentrated in 10 institutions scattered from Pennsylvania to Iowa in 17 states. One national secretary gives part-time to student work.

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Of our ministers, 45 serve as student workers. Of these, only 2 deal mainly or exclusively with student groups. All the rest are pastors of local churches whom the Board invites to add student guidance to their year-round responsibilities. The 2 student workers and 4 local pastors are given annual subsidies by the Board, but churches or synods carry the major financial load.

2. The religious guidance of young people who attend our denominational colleges is under the supervision of their departments of religion. The Commission on Higher Education, appointed by the General Synod, counsels with the heads of these departments. Our Board of Christian Education is charged with responsibility for cooperating with synodical committees on Christian education in stimulating and giving financial support to the religious life of students enrolled in universities. It is one of the functions of the Director of Youth Work to represent the Board in making this cooperation effective. The official weekly magazine of our Youth Fellowship, called *Youth*, includes a good deal of student news in its regular editions. Six special student editions, published every other month beginning with November, are mailed gratis to all students whose names and addresses we are able to secure.

3. The ecumenical spirit is deliberately nurtured in our total student program. Our own colleges do not encourage the organization of Evangelical and Reformed groups but include all students in their religious activities. At Columbia, Missouri, where we have an almost exclusively student congregation, we have asked the Congregational group, about equal to our own in numbers, to share in our chapel program. Our chief concern is to keep our young people actively related to the Church as a world-wide reality.

AMERICAN LUTHERAN CONFERENCE

BY FREDRIK A. SCHIOTZ

The American Lutheran Conference is a federation of five autonomous church bodies: American Lutheran Church, Augustana Synod, Norwegian Lutheran Church, Lutheran Free Church, United Danish Church. Each body selects one member for the Student Service Commission of the American Lutheran Conference, through which students of the five bodies are served.

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1. The territory covered is most of the states and parts of Canada. The total number of Lutheran students approximates 50,000, but these cannot be distributed with accuracy among the different bodies of the Lutheran Church. In states in which the Conference has its greatest strength more than 24,000 Lutheran students at tax-supported and independent colleges have been served. Service is rendered also to the 5,167 students in the seminaries, colleges and junior colleges of the Conference. The national staff consists of 1 executive secretary and 1 woman secretary. At various universities and metropolitan centers there are 3 full-time pastors and workers and 13 part-time workers. Student service has been rendered at 20 colleges and 6 seminaries connected with the Conference and 161 universities, colleges, and professional schools. At 54 of these, the work is done by some pastor who is supported jointly with, or appointed in consultation with the Board of Education of the United Lutheran Church in America.

2. *Locally*, most contacts with students are made through the Lutheran Student Association of America, an international, intersynodical, autonomous student organization. It is the first church-related student movement to become affiliated with the World's Student Christian Federation. It is now functioning through 12 regions in the United States and one in Canada. When there is only one Lutheran congregation in a college town, the pastor is invited to become the adviser to that local LSA group. If there are several Lutheran congregations, the Lutheran pastors are requested to name one of their number as the adviser to the LSA group.

Regionally, our office works with student work committees of districts within the constituent synods of the Conference. Regional work with students follows the pattern set up by the Lutheran Student Association of America, regional week-end conferences, area training conferences, and week-end retreats.

Nationally, the Synods of the American Lutheran Conference have assigned all responsibility for student work to the Commission on Student Service. The Commission reports to the executive committee of the Conference and also to designated officers or boards in the constituent synods.

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Our office serves as a publications distribution office for the LSAA. The staff assists the LSAA in the promotion of the Ashram, its annual national conference. Some field work is done to assist the LSAA in realizing the objectives and projects voted by the Council which meets annually to review the work that has been done and to adopt a program for the ensuing year.

3. The objectives of this work are fourfold:

To work for the conservation and development of the Christian faith and character of Lutheran students at institutions of higher learning other than those owned and operated by the Church.

To win non-Christian students for Christ.

To stress the Christian concept that life is a stewardship.

To train students for investing their talents in the congregational community in which they live.

With respect to cooperation, the Student Service Commission is charged with developing work in such a manner that cooperation with all Lutheran synods may be active. Our relationship in this respect with the Board of Education of the United Lutheran Church is most cordial. Occasional joint staff meetings are held in order that we may correlate our work. Both boards support the Lutheran Student Association of America through field work done by our respective staffs. At some local centers workers are supported jointly. Thus far the attitude of the American Lutheran Conference is such that it would not be possible for us to cooperate generally with other than Lutheran groups. However, we welcome the opportunity for exchange of information and plans such as some of the University Commission meetings afford.

4. An adequate program for our work as already outlined and approved calls for a budget of \$66,270.

5. Service to students to be more effective must provide additional personnel, particularly at educational centers.

THE UNITED LUTHERAN CHURCH IN AMERICA

BY MARY E. MARKLEY

1. Service to students is carried on in most of the states and in three provinces of Canada. The total number of Lutheran students approximates 50,000. These cannot be distributed with

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accuracy among the different bodies of the Lutheran Church. The national staff consists of four—two men and two women. In addition, there are 6 full-time pastors and 8 part-time secretary fellows or student workers. (Eight of these workers are supported in cooperation with the American Lutheran Conference.) Students are served by local pastors duly appointed and assisted by the staff of the Board of Education in about 245 educational centers. Besides the 14 colleges and 9 theological seminaries of the United Lutheran Church, student groups are visited by a member of the staff at 66 church-related colleges, 55 independent universities and colleges, 55 state or municipal universities, 35 teachers colleges, 15 professional and technical schools, and 25 nurses training schools.

2. *Locally.* In most places the program is built around the local congregation with the assistance of the pastor. In some educational centers a full-time student pastor directs the work; in a few a secretary fellow (part-time graduate student) is the leader. Many of the local groups follow the program adopted by the Lutheran Student Association of America.

Regionally. The staff works with the committee on student work of a given synod, which in most cases follows state lines. The groups of students meet annually in weekend regional or area conferences of the LSAA.

Nationally. Service to students is constitutionally placed in the Board of Education. The staff follows policies approved by the Board.

The Staff helps to promote and to direct the activities of *The Lutheran Student Association of America*. This is an international intersynodical autonomous student organization dating back to 1922. (It is the first church-related student movement to become affiliated with the World's Student Christian Federation.) Annually the officers of the 13 Regions hold a Council meeting to adopt programs and policies. For the past seven years an annual National Ashram (Conference) has been held in connection with the LSAA Council meeting. The LSAA may designate any or all national secretaries as regional or national advisers.

3. The purpose of our student work has been expressed as follows: "To interpret the Church to students and to interpret stu-

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dents to the Church." In the term *Church* is included all activities, agencies, patterns which bring to the students the full Gospel and enable him to participate in the work of the Kingdom.

The Board of Education of the United Lutheran Church cooperates closely with the American Lutheran Conference in the student field locally, regionally, nationally. With other churches and agencies it cooperates so long as their programs are soundly evangelical. On local campuses, pastor and student leaders are encouraged to be a part of the Religious Council.

An adequate program requires understanding cooperation between all agencies working with students. The important point is that all are fellow workers in the Kingdom, each having something to contribute and none seeking to dominate.

5. Next steps which are considered desirable are listed.

On Campus. Meeting of leaders of student groups to plan what may be done together and how each group may best use its resources. Such meetings should be freely democratic (not to say Quaker) in procedure and outcome and as frequent as is necessary for effective understanding.

In Region or State. Similar meetings of leaders of student groups should be held. A problem arises in the different boundary lines of the various agencies.

In U. S. A. National leaders of students should meet annually. Such meetings were held by the N.I.C.C. and the University Commission in September 1940 and September 1942.

THE METHODIST CHURCH

BY H. D. BOLLINGER

1. The Methodist Student Movement is organized locally at Methodist colleges, Wesley Foundations, and other colleges and universities. There are 80 Methodist colleges, universities and theological seminaries. In Methodist colleges, the approach to the religious life of the student is made from the campus itself. The attempt is made, however, to relate the students directly to the religious life of the church. Hence, both at Methodist colleges and at other places where our student work is organized, we have Campus-Church Relations Committees.

There are 110 Wesley Foundations. These are organized units of the church at state and independent universities and colleges,

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the purpose of which is to minister to the religious life of students on these campuses. A Wesley Foundation is church-centered and, in developing the religious life of the students, works from the church to the campus, in contrast to the church college, which works from the college to the church. In addition, there are about 200 other locally organized units of the Methodist Student Movement on as many college campuses. The total of the local organizations is approximately 390. It is assumed that the total Methodist constituency is about 200,000 students.

There is a national staff of 3. There are 99 professional, local leaders of the Methodist Student Movement, of whom 80 are full-time workers.

The Methodist Student Movement is supported locally by churches, students and alumni groups, regionally by annual conferences of the Methodist Church, and nationally by appropriations from the Department of Student Work of the Board of Education.

2. The Methodist Student Movement is organized in 33 states or similar regions. The state or regional presidents compose the National Methodist Student Commission which meets once a year to discuss program plans and objectives.

The entire Methodist Student Movement, locally, regionally, and nationally, is a functioning part of the National Conference of the Methodist Youth Fellowship, and an attempt is made to cooperate in all aspects of the total program for youth, on the local, regional and national levels.

3. The purpose of the Methodist Student Movement is:

To develop in students the attitude of worship. The attempt is here made to establish the basic attitude of reverence to God and an understanding of Jesus, the Christ.

To enrich the content of faith in the students' religious life.

To engage students in practical projects of social significance.

To train students in intelligent Christian churchmanship and the recognition of the church as a legitimate agency in society for building a better world.

The Methodist Student Movement cooperates in all respects with other campus religious agencies, interdenominational projects and interfaith projects.

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4. An adequate program for the voluntary religious work conducted by the churches on the campuses would require the following:

a. As nearly as it is possible in the framework of the institutional life of the church and the campus, the student religious program and organization should be kept autonomous and in the hands of the students. One of the slogans of the Methodist Student Movement from the early beginnings was, "of the students, by the students, and for the students."

b. In order for the program to be more intensive as well as extensive, there should be made available to the program of student work throughout the nation a larger sum of money which would enable the local student units more adequately to conduct their programs of religious service to the students.

c. Such financial demand would also bring with it the corollary which would be a larger enterprise in the total life of the church, concerning the program, the purpose and the net results in the life of the church of the student movement.

d. Any student program of religious service by either a single religious agency or any one of the churches is entirely and utterly insufficient. The problem of the religious life of students is so great that all of the religious agencies of the church and the campus must be working together in order to achieve maximum results.

5. In a consideration of the next steps which seem desirable and practicable in student work, the following are suggested:

a. In the developments of the war situation, it is imperative that student religious agencies make such changes in program as are necessary.

b. At certain campus and metropolitan centers there are large concentrations of college students. These centers should be surveyed, programs developed in a manner which would enable religious agencies to administer properly to the religious life of students. It is assumed that each agency would work separately with the intent of ministry to the students of its own constituency and, at the same time, work with others to insure that the task be properly done.

c. The Methodist Student Movement is interested in the total ecumenical enterprise as the consciousness of it may be developed

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among students and as the reality of it may be achieved throughout the world. Therefore, there should be a united Christian movement in the United States, a movement which would, in conscious effort, correlate and coordinate all of the religious forces and agencies operating in the religious life of students in this country. The Methodist Student Movement is exceedingly anxious to cooperate in the achievement of such an objective, not to the exclusion of its own work to its own constituency, but to the inclusion, in harmony and cooperation with others.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTHERN)

BY JOSEPH M. GARRISON

1. The territory includes 16 southern states from Maryland to Texas. Wherever students are within the bounds of the Church, we feel there is a student opportunity, regardless of the type of school. It is estimated that there are 30,000 students. To serve these youth, there is one national director, 21 full-time university pastors, more than 12 religious education directors with local student responsibility, and 104 local pastors with student responsibility. The institutions include 24 colleges and junior colleges affiliated with our church, 80 state-controlled colleges and universities, and 1 Negro school.

2. The student program is organized under the supervision of the Session of the local church in terms of the need and the situation, rather than in terms of some overhead pattern of organization. Detailed program work is left to the local situation. Nationally, there is a Joint Committee on Student Work whose function is primarily educational and promotional.

3. The objectives of this student work are:

To win students to living a Christ-centered life.

To help students in developing Christian character and leadership.

To bring students in closer contact with our Church's work.

To challenge student with a Christian interpretation of life.

To express our Christian faith in service to all students.

To afford fellowship among Presbyterian students and their associates.

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In the matter of cooperation with other Christian churches, we believe that many things can be done better together than separately. We encourage our groups to participate in student religious councils. Where the Presbyterian Church U.S. and U.S.A. overlap, we are trying to work in cooperation with each other. We are taking the view that most forms of student work are supplementary, rather than competitive.

4. A more adequate program is going to depend, first upon an aroused and equipped ministry to take the lead; and second, the training of local student work officers. We are putting our faith in persons, rather than in a program.

5. Our next step is to get an orientation course into every summer conference for high school students with a view to reaching them with the student program before they arrive on the college campus.

THE PRESBYTERIAN CHURCH IN THE U. S. A. (NORTHERN)

BY JOHN MAXWELL ADAMS

1. The territory covered includes the whole nation except the section from Virginia to Louisiana. It is estimated that Presbyterian students constitute 10.8% of the total enrolment. Division between the different parts of the Presbyterian Church in this country is impossible. The national staff consists of a director of the College Department, a director of Student Relations (Vocational Counselling and Student Loans) and a director of University Work (all but church-related colleges). There are 45 full-time university pastors and directors, 34 other workers including part-time student workers, and a large number of local pastors with special student responsibility. The institutions include 53 Presbyterian colleges, 58 university centers, 4 state teachers colleges, and 2 Negro colleges, in addition to some other schools under the Board of National Missions.

2. Westminster Foundations are appointed by Synods to develop and supervise local student groups. The National Board requires satisfactory consultation on all matters pertaining to personnel, program, policy, and finance wherever appropriations are made. We have no national student organization or program.

3. The purpose of our university work is to furnish a ministry

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which will result in: unreserved commitment to Christ and His Kingdom; development of Christian character; understanding the Christian faith; worship and service in the Church; Bible study and prayer; stewardship; and Christian world order.

The policy is to cooperate to the fullest possible extent with other Christian churches and agencies. Of the 58 university centers, 19 are organically interdenominational. We contribute to the budget of the Student Christian Movement of three regions. Our policy is not to organize student work beyond the local campus on a denominational basis, but to direct our efforts toward the wider and deeper realization of the pattern of the New England S.C.M. At the same time, we would emphasize the importance of training students in intelligent churchmanship which is related to some existing denomination.

4. An adequate program demands: strong leadership and programs in local churches; a dynamic, inclusive student organization on the campus; extensive opportunities for student conferences; and wherever there are 350 or more Presbyterian students, a full-time university pastor, serving his own constituency and cooperating in the total campus program.

5. The next steps include:

- a. Enlarging the conference opportunities.
- b. Strengthening the inclusive and cooperative student Christian program on every campus.
- c. Strengthening the leadership and program of local churches.
- d. Extending the New England pattern in regional organization.
- e. Securing interdenominational university pastors in institutions with enrolment between 1,000 and 3,000.

The Foundations of Certitude

BY HERBERT C. NOONAN, S.J.*

I. IN THE REALM OF SKEPTICISM

WM. PEPPERELL MONTAGUE of Columbia University in his article entitled "Philosophy in a World at War" in *Fortune* for March, 1942, says: "The essence and goal of science is proof—proof of the actual and certain. The essence and goal of philosophy is not proof but vision—vision of the possible and probable. Philosophic vision and scientific proof are necessary to each other; and both of them are necessary to that pursuit of truth without which the life of the spirit would be aimless."

Montague should shake hands with Montaigne for both are skeptics. The above quoted words of Montague lead to universal skepticism. Philosophy does deal with proofs, with certainties and not with probabilities. It is a science, a systematized body of truths. It is the cognition of things through their ultimate causes secured through natural reason whereas physics, chemistry and biology deal with proximate causes. Unlike these sciences it deals with the metaphysical or supra-sensible order. It could not get its certainties from them because the formal object of philosophy is totally different from the formal objects of the physical sciences. In Montague's supposition the philosophic mind would never get beyond the probable. Hence it must doubt all things, *i.e.*, universal skepticism must reign.

What are some of the certainties which philosophy attains? One is that God and perfect happiness constitute the ultimate end of man. Another is that ethics is a normative science,—the science of the right and wrong of human acts, not a mere history of what men rightly or wrongly have done or are doing. Other certainties are the existence of these hindrances to morality, namely concupiscence, fear and ignorance, and three determi-

* Dr. Noonan is professor and director of Philosophy at The Creighton University, Omaha, Nebraska, and formerly was president of Marquette University, Milwaukee, Wis. This article is the essence of a paper read at the annual meeting of the Nebraska Association of Church Colleges held on March 21, 1942.

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nants of morality, the object, the end, and the circumstances of the act (hence the falsity of the infamous maxim "The end justifies the means"), and the divine origin, obligation and sanction of the moral law.

Ideals of conduct are to be valued according to their consequences here on earth, according to Montague. Like William James, John Dewey and Durant Drake he applies the test of pragmatism. Drake in his text book on "The New Morality," used in many American colleges, refuses to admit that God's commandments are worthy of man's acceptance or that the creature has the moral obligation of obeying the creator and lawgiver. He contends that man must obey the divine mandates only when they are useful and pleasurable; only then, he contends, are they worthy of acceptance. He subordinates God to man and raises the red flag of anarchy and revolt against the all-wise Lawgiver.

Montague also states that "The essence of wisdom is to subordinate all present actions, even those of conscience itself, to the long future." He even goes so far as to say: "If conscience cannot be justified by its consequences, it is mere delusion. In speaking of conscience Montague clearly shows that he is ignorant of the important truth that conscience is a subjective interior norm which when erroneous, must be rectified in accordance with the objective, exterior norm, the divine moral law. As a herald of revolt he objects to authoritarian, that is divine ethics, expressed in the "Thou shalt not's" and interprets "the rules and ideals of duty" not "as divine commands" but "as the commands or demands of society." In other words, he looks upon the moral law as man-made, purely human and as changeable as the weather and rejects an immutable code, divine in its origin, its obligation and its sanction,—the ten commandments, a positive as well as a natural law, given amid the thunders of Sinai to the Jewish people and to all nations to the end of time.

Even the pagan Cicero understood this as his statement in *De Republica*, Book III, Chapter 23rd shows: "Right reason is indeed a true law, in accord with nature, diffused among all men, unchangeable, eternal. By its commands it calls men to their duty, by its prohibitions it deters them from vice. . . . There shall no longer be one law at Rome and another at Athens, nor shall it prescribe one thing today and another one tomorrow, but

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one and the same law, eternal and immutable, shall be prescribed for all nations and all times, and the God who shall prescribe, introduce and promulgate this law, shall be the one common Lord and Supreme Ruler of all and whosoever will refuse obedience to Him shall be filled with confusion, as this very act will be a virtual denial of his human nature; and should he escape a present punishment, he shall endure heavy punishment hereafter."

Contrast this correct view of Cicero with that of Bertrand and Dora Russell, James Leuba of Bryn Mawr, the late Durant Drake of Vassar College, author of the text books, "Problems of Conduct" and "The New Morality," Frank C. Sharp of the University of Wisconsin, Warner Fite of Princeton, and other exponents of the new morality, who insist that morality is not measured by our rational nature but by utility, personal or social, or pleasure, or by an autonomous human will; and that the law is purely human in origin, obligation and sanction, giving us the commands of society, rather than the commands of God, as Montague puts it, and that this man-made code which, as they say, replaces the mythical ten commandments is as changeable as the tides and the weather.

Under such leadership reason is dethroned and skepticism wraps its mantle over the entire moral order. With reason and revelation to illumine their pathway they are put to the blush by the pagan Cicero, guided by reason alone.

In concluding his article, Montague, seemingly unaware of the fact that the world is the relatively best world—since an absolutely best world, a finite entity, limits God's omnipotence and therefore involves a contradiction—makes this statement: "If any god who had omnipotence to draw upon had made this world with all its woe, he would be a god deserving anything but love." "What we want," he says, "is a truly holy spirit, omnipresent but not omnipotent." In other words like George Bernard Shaw he wants a finite God, not the true God, self-existent and infinite in all His attributes. Of such men Msgr. Fulton Sheen in his splendid work "God and Intelligence" says: "They keep the name God but strip it of its content."

II. THE NATURE OF CERTITUDE

In the treatment of the Foundations of Certitude we shall define our terms, indicate what is opposed to this state of mind

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and clearly establish the foundations upon which certitude rests and explain objective evidence the cause of certainty and the ultimate criterion of truth.

Certitude is the firm assent to a truth, based on motives which exclude prudent fear of error and leave no room for reasonable doubt. In merely subjective certitude we may assent to error instead of truth, the formal object of the human intellect; but in formal certitude which is based upon objective evidence error is absolutely excluded and the assent is always to truth. The intellect sees that error is incompatible with this firmness of assent. The intellect sees that the contradictory of the proposition to which it assents is not only improbable but impossible. Formal or genuine certitude implies the unfailing connection between the judgment and the thing judged. It requires: (1) a firm assent without fear of error; (2) to a real (not apparent) objective truth; (3) to a known truth, viz., one that the intellect has grasped and (4) by motives which exclude the possibility of the contradictory being true at the same time. Hence we can say that genuine certitude is the perfect state of the intellect; for the intellect rests in the assured possession of truth and, as said above, we can guarantee that every genuinely certain judgment is true.

There are three kinds of certitude, viz., metaphysical, physical and moral. Metaphysical certitude is a firm assent to a truth without fear of error, the motive being the application of a metaphysical law, *e.g.*, a circle is round; the whole is greater than any of its parts. The word law here means a permanent norm or rule of action. Metaphysical laws are the relations between essences in the abstract and since, according to ontology, the essences of things are absolutely unchangeable, the relations between them are also absolutely unchangeable.

Physical certitude is a firm assent to a truth without fear of error, the motive being the application of a physical law, *e.g.*, a stone thrown into the air will fall to the ground. Physical laws are tendencies in bodies from which a constant and uniform mode of action proceeds, *e.g.*, fire has a tendency to consume. In a given case there must be no suspicion that an exception may be made; otherwise we would not rationally give a firm assent.

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Moral certitude is a firm assent to a truth without fear of error, the motive being the application of a moral law, *e.g.*, Mr. and Mrs. Smith love their children.

Moral laws are tendencies in man's nature to help him to perform certain important operations more readily and securely, *e.g.*, parents love their children. In a given case there must be no suspicion that an exception may be made; otherwise, we would not rationally give a firm assent.

There are three kinds of certitude if there are three kinds of motives which give rise to a firm assent without fear of error. But there are three such motives, *viz.*, metaphysical, physical and moral as explained. Therefore there are three kinds of certitude.

The motives are the formal element and specify the act of the intellect as certitude.

True certitude is caused by objective evidence which is the manifest intelligibility of the truth, the truth, like a luminous body, shining by its own light and making it clear that the contradictory is excluded. We don't need one light to see another light.

Certitude admits grades as regards the firmness of assent, but not as regards the exclusion of fear. A comprehensive knowledge of the object, that is, the entire material object is not required for certitude.

III. REFUTATION OF UNIVERSAL SKEPTICISM

That there is such a thing as certitude is presupposed in our argument and will become clear from the refutation of universal skepticism and universal methodic doubt. No one denies that all men spontaneously hold many things as certain but the question arises, is this certitude justified? Undoubtedly, for by the reflex and explicit consideration of the motives of assent this spontaneous certitude becomes philosophical or scientific certitude provided the spontaneous certitude was in reality based on objective evidence; if not, reflection shows that the spontaneous certitude in which the intellect only implicitly attends to the motives of assent was purely subjective and not genuine or formal certitude.

The universal skeptic unlike the methodic doubter, doubts with a real, positive doubt or denies that certitude can be attained by any of man's faculties or in any branch of knowledge. Last June a college graduate ridiculed the natural law, denied the existence

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of its so-called author, questioned his own existence and the validity of the knowledge which he had acquired. His examiners must have been asleep at the switch and really owe an apology to the school that conferred an A.B. degree on the young skeptic who greatly admired Protagoras, Pyrrho, Montaigne, Bayle and David Hume, the well-known universal skeptics. Pyrrho himself proved skepticism practically impossible when, in crossing a street, he dodged a stone thrown by a small boy. When questioned by his pupils why he did this if he had serious doubts about the existence of the stone and the thrower he replied: "It is pretty hard to put off human nature." In other words, you have to do violence to your rational nature when you join the little group of universal doubters. Moreover, a universal skeptic contradicts himself. He would doubt and at the same time not doubt about all things. He would doubt about all things, else he would not be a universal skeptic. He would not doubt about all things, for one who positively doubts about all things, doubts that he may avoid error. He therefore supposes as certain that he can distinguish between truth and error, that he can err and that he must doubt lest he fall into error. David Hume in his *Treatise on Human Nature* (Vol. I, p. 467) said: "I live, I play a game of backgammon, I converse and am happy with my friends. . . . I find myself absolutely and necessarily determined to live and talk and act, like other people in the common affairs of life." In other words, like Pyrrho, he couldn't be a skeptic because he couldn't put off human nature.

We may remark that if the intellect of man cannot doubt about everything, there is at least one judgment, regarding which, it is *per se*, or, of its nature infallible. If so, it is infallible, as far as its nature is concerned, in regard to all judgments, for the nature of the intellect remains the same.

If it be urged, that it is essential to a finite intellect to be able to err, we grant that it is essential that it be able to err *per accidens*, that is by accident through lack of evidence; but we deny that it is essential to err *per se*, that is of its very nature. God's intelligence of course, can neither *per se* nor *per accidens* err.

But, it may be urged, does not finiteness exclude infallibility of all kinds? No, it merely demands that our knowledge be limited, not that our intellect be of its nature or *per se* fallible. When it

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comes under the influence of the will, the intellect can form false judgments regarding truths that are not self-evident. In self-evident judgments like two plus two equal four the will cannot influence the intellect. It is necessitated to assent to the proposition by the evidence of the objective truth.

Methodic Doubt differs from Skepticism. Rene Descartes (1596-1650) advocated universal methodic doubt, *i.e.*, fictitious or simulated doubt as the beginning of philosophical thinking. Skeptics make doubt their final goal but methodic doubters advocate universal doubt as a way to attain scientific certitude.

Hume said of the Cartesian Doubt: (Rickaby, First Principles, p. 113) "Were it even possible, as it plainly is not, it would be entirely incurable, and no reasoning could ever bring us to a state of assurance on any subject."

It is clear, too, that if self-evident truths were not contained in our premises nothing could ever be proved—there would be a regress in infinitum. Aristotle's Rules for the syllogism make it clear that from doubtful premises we can never obtain certain conclusions since the major and minor propositions implicitly contain the conclusion in a valid syllogism.

Descartes foolishly thought that he could give a strict demonstration of his existence. He declared that "*Cogito, Ergo sum*" is a formally correct enthymeme. "*I think; therefore I am.*"

Let us put it in the form of a syllogism and see whether it is a strict proof. "Everyone who thinks, exists: But I think, Therefore I exist." The major premise is a general truth; well and good. The minor premise ("*I think*") expresses a fact. It is really nothing else than "*I am one who thinks*" and in this sentence "*I am*" means "*I exist.*" Hence my existence is explicitly and directly contained in my minor premise. The argument therefore is not valid. It is a fallacy. It begs the question. The minor premise, since it already involves existence as our analysis of "*I think*" showed, is not really clearer to me than my existence which Descartes tried to demonstrate with his enthymeme "*I think, therefore I exist.*"

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In refuting Descartes, I have shown that my own existence is one of the primitive or fundamental truths (First fact), which

cannot be proved, which are self-evident and need no proof. The second is the principle of contradiction (First principle). This is presupposed in all demonstrations. Any demonstration which I might use to prove it would have to consist of premises which are true and not erroneous, in order to be a valid demonstration. But to be "true and not erroneous" presupposes that I know that "truth" and "error" are not and cannot be the same. That, however, again presupposes and involves the truth of the Principle of Contradiction, namely that it is impossible for a thing to be and not be at the same time under the same aspect.

Again a valid demonstration must be consistent. But this implies that consistency and inconsistency are opposed and cannot be the same and that is due to the Principle of Contradiction.

The third fundamental truth is the aptitude of the mind to attain truth or the reliability of reason (First condition). If I tried to demonstrate this with my reason I would presuppose the reliability of my reason in formulating my argument. I would presuppose what was to be proved: I would beg the question.

Does this mean that these primitive or fundamental truths are gratuitous or unwarranted assumptions? Not at all. They are self-evident propositions. They are like luminous bodies which shine by their own light. For these verities we have objective evidence which gives us formal certitude about these truths and absolutely excludes the contradictory propositions.

I have a direct insight and immediate intuition of myself as existing, etc. I cannot doubt it, even if I try.

These three truths are so transparently clear and irresistibly evident to our reason that a little reflection will change our spontaneous certitude about them into reflex or scientific certitude. These basic truths form the bedrock of all knowledge and constitute the indispensable foundation of all reasoning.

The principle of a sufficient reason and the principle of identity are sometimes called primitive truths, but they presuppose the principle of contradiction. We note that there are many truths in the objective order, *e.g.*, the existence of God, which do not depend upon the existence of the one judging. But there is no truth the knowledge of which does not depend upon the existence of the one judging.

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We need not go all the way with Henry Mencken when he says in his work, *The Gift of Nietzsche* (p. 35): "All great intellects are skeptical." On the other hand one should not be easy going and credulous rather than careful, objective and scientific in his quest of certitude.

The opposite extreme is seen in the Credo (I believe) of James Hilton, author of "Good-bye, Mr. Chips," and "Lost Horizon," which appeared in a syndicated article December 19, 1937: "I believe in Truth—the Truth we may never find, but which, hopefully even though it may be hopeless, we must pursue to the end." "I believe in Doubt, which is the solvent of lies and the deep foundation of Faith." Hilton seems unaware of the fact that the human intellect of its nature attains truth as its formal object both from Reason and Revelation, and shows crass ignorance when he calls Doubt a Preamble of Faith.

Among the evils springing from the prevalent atheistic philosophy of life which makes our modern universities "mirrors of confusion in a distracted world," as President Hutchins characterizes them, and which is responsible for the five-fold denial of fundamental values in our seats of learning, which Dr. Mortimer Adler stressed in the September 1941 issue of *Harper's Magazine* and, I may add for the moral and intellectual anarchy which Father Gillis so vividly pictures in a recent radio address, is the carefully nurtured and assiduously fostered view that everything is relative, that truth is, in no sense, absolute, fixed and immutable.

Let us see what sound epistemology, the science which deals with the truth of thought, holds in this matter. The true view is expressed in this proposition: "Relativity of truth, as regards its formal object, is absurd." Propositions are said to be true if they are in agreement with the things spoken of. "John is good," expresses an objective reality. Truth is absolute, if while the subject and predicate remain the same, the connection between them is so fixed that it does not depend upon circumstances of persons, place or time. It is relative if the connection between subject and predicate is changeable according to circumstances of persons, place or time. Truth would be relative as regards its formal object if, for example, the judgment, "The

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human soul is immortal," could be evidently true to the intellect at the present time and later on false: or, if it could be evidently true to one intellect and false to another. Our intellect will always assent to this truth or to the propositions "Two plus two equals four" and "The whole is greater than any one of its parts." The human intellect can know truths that are fixed and absolute.

It may be urged that many modern philosophers, in affirming that truth is relative, mean that knowledge varies, in its effects on human intellects and its practical influence on the character and conduct of people living in different countries and in different epochs of time—or perhaps wish to say that a generally received view in regard to some fact of human experience (a true view perhaps, though inadequate) in the course of time gives place to a wider, deeper and more adequate representation of the fact.

In reply we may grant that if that were all they meant we could agree with them, but they go much farther and contend that truth is, in no sense, absolute. To prove our proposition, it is evident that a system whose fundamental principle is self-contradictory is absurd. But the system which defends relativity of truth as regards its formal object is self-contradictory; for the proposition "truth as regards its formal object is relative" is either (1) absolutely true or (2) not true. If the first, the fundamental principle cannot be false and is therefore absolutely not relatively true; if the second, the entire system falls, and the alternative, that truth as regards its formal object is absolute and unchangeable must be accepted.

We must conclude then, with certainty, that truth as regards its formal object, is not relative but absolute. Relativists who refuse to accept this proposition deny the self-evident fundamental truth of the principle of contradiction. Moreover, in denying it, they implicitly affirm it if they are serious in their denial and, to cap the climax, they openly advocate universal skepticism, a system which is theoretically self-contradictory and practically opposed to man's God-given rational nature and impossible.

However, even admitting the proposition that truth as regards

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its formal object is absolute and unchangeable, we can, nevertheless, admit that truth is in many ways, relative. For example, one who has read the work of Fr. Lessius on "The Names of God" will have a concept of God's immutability and eternity which is relatively more perfect than that of one who has never read this masterly work. Moreover, isn't the proposition "Henry is running" relatively true, namely true only while Henry is running and false when he stops running?

In this case, the formal object or view-point changes. Hence the example does not disprove the proposition that truth as regards its formal object is absolute and immutable.



Higher Learning and the Christian Motive

BY WM. F. KRAUSHAAR*

OUR present thinking regarding higher learning is largely due to concern for its survival in the face of its eclipse in other lands and to a dawning conviction that our present secularistic, relativistic and materialistic education has left youth, now called to defend our ideals, barren and empty. On the other hand, education has given youth vague and shifting standards of action which do not command their enthusiasm and wholehearted devotion.

DOMINATING ISMS

The source of the secular motive and outlook in our colleges and universities is to be found in the immense popularity of science and the scientific method. One observer described the attitude of the public to science and scientists as follows: "It is not an exaggeration to say that the scientist in the modern world receives a veneration which for human credulity can be compared only with the superstitious regard which the medieval peasant paid to his priest." The marvellous results produced by the natural scientist so enhanced the prestige of his method that it was copied by scholars in other fields. Even education and theology adopted the objective principles of measurement and analysis, reasoning that everything which exists, exists in some quantity, and everything which exists in some quantity exists in sufficient quantity to be measured. Thus began an era of testing and measuring. A huge mass of data was accumulated. Thousands of masters' theses and doctoral dissertations were devoted to this task. Soon the areas investigated had to be split up into smaller segments calling for minute specialization.

The specialist is not principally interested in exploring relationships and pointing out how his facts and figures affect human life. And yet the meanings and relationships of these facts and

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situations are essentials of both education and religion. Too often they are either overlooked or directly discarded.

This attitude is further implemented by the theory that only the material has reality and that sensory experience is the sole source of knowledge. Thus there has developed a secularism which has all but killed the Christian motive in education. In his book, *Religion in an Age of Secularism*, Geo. F. Thomas defines secularism as "the theory that men should seek ends that are exclusively human and natural. Its sting is in its assumption that all ends which claim to transcend nature and human life are illusory. In this sense of the term secularism is a corollary of naturalism, which accepts as real nothing that is not embraced in nature, the totality of events in space and time. Naturalism is most sharply contrasted with religious supernaturalism, which looks upon the realities and ends of the natural order as expressions of an eternal and divine purpose. But it is also opposed to any form of philosophical idealism which takes seriously the uniqueness of the human spirit. For such idealism agrees with supernaturalism in at least one important point, the affirmation that the human spirit and its values are rooted in an eternal spiritual life. Since naturalism rejects this belief, it must also reject the belief that human ends should be understood in relation to an eternal will and purpose. Secularism is simply what is left after this rejection has been made."

If our education today suffers from the lack of an integrating principle and of a coherent world-view, such a condition has been brought about largely by its secularization. Today we see the result in the best of college graduates who leave the cloistered halls of learning filled with an amazing array of disconnected facts, parcels of knowledge, without a frame to bind them together in a logical whole and without the dynamic power to use their education as a directive of life. Educators everywhere are searching for a synthesis in higher education, a new and comprehensive "Weltanschauung," which will bind together again in a compact oneness all the far-flung areas of human knowledge as the parts of a mosaic are supported and held together by the cement underneath. Secularism made this search necessary but has no solution to offer.

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Relativism also has laid its deadening hand upon education. Relativism in regard to moral ideals and standards is a direct consequence of secularism. If what the best people of past centuries have looked upon as virtues, such as honesty and chastity, is portrayed either as a utilitarian habit, or as the temporary practice of an age, to be discarded at will, or as a dishonest facade of selfishness, is it any wonder that many students are utterly confused and are forced to face life devoid of any high resolve and noble ideals? How can they be expected to defend values, such as democracy, if there are no ultimates, no Gibraltar-like guide points for conduct and action? Life for them is like the desert where the sands shift with every wind, where water is scarce, and where the sun becomes a deadly enemy. Ideals cannot live if they are not related to some norm and form an integral part of a world view which is ethically and intellectually respectable. Relativism in regard to moral ideals and codes is positively pagan and as such antagonistic to the Christian interpretation of life and history. Unless this readily recognized mood of higher education is checked our whole system of education stands endangered by other forces, seemingly demonic and primordial, which, once unleashed, will attempt to destroy our entire culture. These forces of nihilism are at our very door even now. They threaten to wipe out the results of 400 years of enlightenment because man in the end "freed" himself from his dependence upon God and set humanity adrift without pilot and compass.

This war has finally and painfully clarified the limits of a purely material order. If it proves anything it is this: that man's effort to make himself the end and aim of existence will inexorably lead to self-destruction. An introvert race feeding upon itself will finally consume itself. Humanism without a divine guiding and balancing principle will lead to dehumanization. Liberty which breaks asunder the bonds which unite man with the Infinite results in the total loss of liberty. Justice, even though based upon man's highest conception, will turn into grossest injustice and inhumanity if it loses connection with Him who is the very essence of righteousness. The brotherhood of man may be but the more pleasant side of a two-faced Janus, the

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other swiftly coming into view when the Fatherhood of God is denied. This second side bears the inscription: "Every man for himself and may the devil take the hindmost." And what becomes of the dignity of man? He was created in the image of God and created a little lower than the angels. This gives him his dignity. If he cuts away from his Creator he will soon find that his position is little higher than the beasts. Dignity becomes despicable vulgarity.

Behind most of these isms which have invaded the world via higher education lies the idea of man's self-sufficiency and even supremacy. Because these ideologies do not restrain man's innate selfishness there must develop intolerable tensions which, if not resolved by submission to a transcendent Absolute, must explode sooner or later. Selfishness is the most destructive force in the world. Taking a long view of the present world violence we find that it is the same conflict on a world-wide scale which is recapitulated in every person. War is always the result of a deeper conflict which goes on before and lies beneath it. It is the age-old conflict conditioned by man's duality, his human inadequacy and his divine potentiality.

IMPORTANCE OF MOTIVES

Motive is always the battle line, not only in this never-ceasing human conflict, but also in every other area of human activity, including education. Why be educated? Many, possibly most young people are motivated by the functional aspect of college. This functional motive is based on the materialistic standards of living rather than on the meaning of life itself. It demands adjustment to changing conditions and training in skills and techniques which are later to be offered for sale on the auction block of industry to the highest bidder. We have conclusively proved to our youth that it pays to be educated. In fact, we can furnish figures to show how much every year of college training will increase their earning capacity and enhance their position in society. It is tragic that we have thus related the wrong motive to the educative process by which we acquire technical skill and vocational ability. These tools for living are made to look like life's objective instead of means for a far greater end.

It is right here that we come to a clash of motives. Motives

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demark the prophesy of the pragmatist, who declares that the earth shall be full of the knowledge of man and things, from the prophesy of Holy Writ which says that the earth shall be full of the knowledge of God. It is motive which differentiates between those economists, scientists, educators, and statesmen, who would build a new world order in complete disregard for the Ruler of the World, and those, who despairing of man's ability to live without God, seek life's fulfillment in Him who said: "Behold, I make all things new."

WHERE EDUCATION FAILS

It has been said that a nation's strength can be measured by its interest in education. Horace Mann went so far as to say: "Education is our only political safety. Our social organizations are curative and remedial. This is preventive and an antidote." But education has neither given nations safety nor prevented their destruction. Much of our modern education has betrayed the trust of the people by failing even to touch the most significant side of life. It was interested in physical, mental, and social development but ignored the inner life of the spirit whence flows all thought and action. It separated the natural from the spiritual, the real from the ideal, the temporal from the eternal. This is the source of our present confusion in the minds of the people as to their relation to God and man.

American youth cry for solid foundations. I quote from a most revealing student editorial in the *Daily Iowan* of Iowa State University: "Take us back to solid ground. This is the hope and plea of American students everywhere. We are looking forward to the America we'll have when this war is over. Who doubts that the burden of our generation then will be the greatest in our history? . . .

"We are speaking to the faculty and the administration of the University of Iowa and to the faculties and administrations of the universities across the land—because the American people have the right to look to you for leadership.

"The rank and file of us have never been trained in how to live. You have not taught us to be able to take it. We are not living within our means. We are afraid of hard work; you never taught us to love it. We can't accept responsibility; you couldn't

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before us. We don't know the meaning of discipline; you didn't discipline us. What are you going to do about it? You can't just let it go and leave our generation ignorant of the means of living. . . . We want discipline in the job of living. You've got to go back to solid ground again. . . .

"Forget that training in the spiritual elements of life is to be found, technically, in the academic course numbers of the school of religion, or in the profound teaching of philosophy, or in the church. We want *constant training in the constant things of life*, the physical, mental, and spiritual things which have been the foundations of humanity since the civilization of ancient China. We want it in every course, in every department, in every college. We want it every day. We want it as the backbone of higher education, the thing to which all else is tied and of which all else is a part. It's in medicine and commerce and physics, too, and those of you who teach medicine and commerce and physics must teach religion as well. It isn't outside your field. The unwillingness to believe that it is has cost us untold unhappiness and misery. . . . You are training men and women—not machines—beings who think and move and react to stimuli and upon whom you have tremendous influence because of that."

This is not an isolated case. Let me quote from another letter addressed by an eastern student to the president of his college: "You, sir, were brought up from earliest childhood in an atmosphere of traditional Christianity and democracy. You read, learned, and inwardly digested the Bible. Nearly every Sunday you went to church, and there you heard and believed sermons which postulated the divinity of Christ, eternal principles of right and wrong, the existence of the human soul, a personal God and life after death. Thanks to your early training, your life as you have led it derives its meaning largely from the teachings of Jesus.

"During your youth you also were educated to think that man is superior to animals, that he is a free agent capable of choosing between good and evil. Loyalty to country was an ideal you came to cherish, and your schooling never caused you to doubt that man possesses certain inalienable rights. Your position is typical of your generation.

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"But what about us, the youth of America? What have we been taught to revere in the university you direct, and in other similar institutions throughout the land? In political systems you teach us that man is distinct from animals and still our biology courses now conceive of man merely as one species of animal. How differentiate between the doctrine of free will and the doctrine of determinism?

"Personally, I fail to understand how you, or any other college president, can expect us to become ardent Christians and democrats when the vital postulates on which these faiths are supposed to rest are daily undermined in the classroom.

"Isn't it palpably obvious to you that at the root of the trouble lies an apparent contradiction between the implications of our studies and the ideals we are expected to revere? Of course, we are apathetic, discontented, reluctant to assume the responsibility of thinking and acting. Of course, we live solely in the present, without visions of the future, without any firm convictions, hiding under a mask of conventional behavior the 'futilitarianism' the more thoughtful of us clearly recognize, the less thoughtful profoundly sense. Of course, our feet are a thousand miles off the ground. We, the young, are the American tragedy.

"Some of our elders have wondered why we are not more excited over totalitarian aggression and ruthlessness. But for most of us the international situation is ultimately a case of one group of animals without rights or free will torturing another group of the same breed. No Promethean fires of faith and sacrificial zeal burn in our hearts. Our wishy-washy adherence to Christianity and democracy pales into nothingness alongside the incredible devotion of German youths to the Nazi creed. You may as well face the brute fact that our education has made the difference between us and you far more deep-striking and revolutionary than any normal variation in generations.

"Our situation has, indeed, grown more serious than you think. Your generation must soon pass on to our hands the torch of democracy and Christianity. Our hearts impel us to be faithful to that trust, but our heads, which you have helped condition, may decree otherwise. As men think, as men view the cosmos and human nature, so they must act. And when the time comes

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for us to act, we may embitter your declining years. We may destroy the liberal values toward which man has struggled down through the ages.

"If we are to be saved, our elders must assist us to harmonize our education with the old faith. Perhaps you will say that every individual should grapple courageously with the facts by himself, that no one can do our thinking for us. Quite so. Yet surely, with all the richness of your experience, with all your achievements, you and others like you can at least comment helpfully on the demoralizing naturalism and relativism which render us impotent to face the present world crisis. It would seem that America has great need for a brand new humanitarian philosophy based upon modern developments in the arts and sciences. Callow youth cannot conjure up such a philosophy without guidance. If our outlook is ever to rise above selfish materialism somehow, somewhere we must find an answer to our questions."

RELIGION IN EDUCATION

We have the answer if we cease separating true and complete education from spiritual ideals and religious growth; if we insist upon interpreting education as ministering to the *whole* of life, as growth and development of the *whole man*; if we apply anew the truth that religion is the only binding and integrating force of education and of life. Education without religion is essentially intellectual anarchy. And religion without education easily degenerates into superstition and intolerance. The two belong together, the one being the trunk, the other the branches of the tree of life. We must rediscover and revitalize this principle as it applies to the higher learning. There must be a new exploration of the place of religious faith, the Christian motive in the intellectual enterprise of our universities and colleges. The most significant recent statement regarding the vital importance of a close association of religion and higher learning was made by Prof. Rob. L. Calhoun of Yale University at the Bicentennial Conference of Pennsylvania University. He states: "Each (philosophy and religious devotion) needs the other, and higher education must make room for both. Without them its work is patchwork, not the making of unified persons, fit to bear civilization.

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"Religion of the right sort can provide a dynamic unity of experience more inclusive even than the theoretic unity of a metaphysics, and vigorous enough to withstand the disrupting forces of anger and fear. It can provide, moreover, a kind of motivation which will forestall any tendency to passive onlooking, and at the same time will tend strongly to keep the active participation of its devotees above narrow partisanship or selfish opportunism. Religion of the right sort, not lip-religion or ceremonies out of touch with everyday practice, nor yet tribal fanaticism of either the old or the newer types.

"Religion needs the closest association with intellectual discipline and liberating insight, if its driving force is to make for humane life. It needs the repeated test of comparison with the ranges of known fact, to keep its drive relevant to the actual requirements of human well-being in the actual world. It needs the critical temper of fine-edged minds constantly at work to keep its perspective clear, to make impossible its mistaking some partial, relative, created thing, human or inhuman, for the transcendent Reality who alone deserves adoration. This is why religion needs for its own good health a place in the enterprise of higher education, where the intellectual life is especially cherished.

"High religion, in short, and intellectual enterprise belong together. Each gains from close association with the other. The two in conjunction, but neither one by itself, can move with hope toward more effective conquest of the chaos which again and again threatens to engulf human beings. That way lies whatever chance we may have for a more humane world."

Some educators have begun to refocus the nearsighted vision of secularism. Yale and Princeton have assumed leadership in this movement. In his annual report for 1937-1938 President Seymour of Yale says: "Yale is historically a Christian institution. As I stated in my inaugural address, I believe we fail in our educational mission if we permit the importance of spiritual factors to be overshadowed by intellectual paganism. It is not easy in this age to discover and to prosecute the processes by which religion shall assume its proper role in the life of the University. But it is necessary that we lose no chance of bringing to the stu-

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dent, whether it be in formal worship, in social relations, or in the class room a consciousness of religious realities. . . ." President Butler of Columbia University says: "The youth who is led to an understanding of nature and of economics and left blind and deaf to the appeals of literature, or art, or morals, or of religion has been shown but a part of that great environment which is his inheritance as a human being." It must not be forgotten that President Eliot of Harvard was a profoundly religious man as is evidenced in Henry James' life of him. In a letter to Edward Towne, Eliot wrote: "A university stands for intellectual and spiritual forces against materialism and luxury." To Bishop Doane he wrote: "The all-important thing is that men should worship God and not live without lifting their eyes to the hills."

This ideal of an education motivated by religious faith and devotion was stated clearly by Cyril Norwood, Headmaster of Harrow School, in *The English Tradition of Education*: "The first and most important element in the ideal of a great school, that which is the foundation for all the rest, is religion. It has always been so in the highest education of our country; and the greatest problem of the future is how to bring it about that a definite religion moved by a single spirit, whatever the varieties of interpretation it can legitimately permit within itself, shall inspire the education of the nation that is to be.

In speaking of religion we definitely mean the Christian religion, based upon divine revelation in Christ Jesus and holding the Christian view of man and nature as over against all secular and socio-political ideologies.

When Mrs. Otelia Compton was asked for her formula for rearing great men and women her simple yet startling answer was: "We used the Bible and common sense."

On the Library of Texas University are inscribed the words: "Ye shall know the truth and the truth shall make you free" (John 8:32). This is not an unconditional promise made by Jesus to all seekers of the truth. There is a condition attached and stated in the preceding verse: "If ye continue in my word." It is obvious that this fine passage must not be used as a shibboleth for secular, merely humanistic education. It deals with an

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education which frankly believes in and is deeply preoccupied with God, who, as the source of all life, liberty and truth, revealed Himself to man in His Son Jesus Christ. We believe that it is this truth alone which can free the earth-bound life of man and direct and empower him to subdue the forces of nature rather than being enslaved by them; and which can preserve the freedom of the human spirit now being destroyed by collectivist tyrannies.

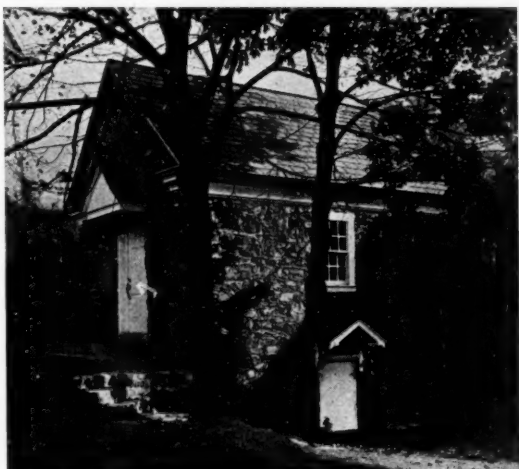
The church-related colleges at present occupy a very important strategic position. Theirs is a glorious heritage as well as a most solemn obligation. The Christian Church is the mother of higher learning. All the oldest universities in Europe, North and South America, and Oceania were the children of the Church. In Asia and Africa all higher and lower modern education is still in the hands of the Church or traces its origin to the influence and the work of the Church. True religion has always stimulated the intellect and motivated the life of reason. The institutions of higher learning were an expression of dynamic religious faith. It was the Church's appraisal of the nature of man and his potentialities, and of the nature of the world as the Lord's handiwork which furnished the initial inspiration and impetus for the great advancement of modern knowledge. We believe that religious faith will furnish the inspiration for even greater educational achievements in the future. The Christian motive by its inherent spiritual drive and its sheer persuasiveness will again shape the principles of education and mother the doctrines of state.

In the face of the present national and international situation this is our only hope.

The Sylvan Chapel

IN THESE times of uncertainty, there is an increased need for spiritual undergirding. College students feel this need and are reacting most favorably to the opportunities provided them for meeting it.

The oldest building on the Albright College campus, known as the "springhouse," has been converted into a beautiful little chapel. During the opening week of school the tiny rustic sanctuary was dedicated as "Sylvan Chapel." Campus "Y" leaders sponsored the project.



SYLVAN CHAPEL

Once used as a public school building, the 150-year-old stone structure later served as a springhouse for the farm which then covered most of the present campus. For many years the college used the building for storage.

Furnishings placed in the chapel are equally historic. A pulpit and twelve benches seating thirty people were secured from the Jacob Albright Memorial Church, and are estimated to be at least 125 years old. Jacob Albright was the founder of the Evangelical Church and it is after him that Albright College

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has been named. The organ, altar, lights, floor and ceiling harmonize with the old furniture.

Students and visitors to the campus have commented most favorably upon this unique addition to Albright's facilities for an adequate campus program. Students have shown their appreciation of this small chapel by using it frequently. It is open



INTERIOR OF SYLVAN CHAPEL

from early morning until early evening. There is scarcely any time of the day when one does not find one or more students using the chapel for meditation and prayer. It is also used by small groups of students for services of worship and prayer throughout the week. It is making a real contribution to the religious life of the students on the Albright College campus.

Government Needs and College Curricula

By EDITH JANE STAUFFER*

GROWING out of the discussions of presidents and deans and teachers in colleges responsible for the education of women, attending the first Baltimore Conference in January, 1942, a specific, difficult task was assigned to Dr. Meta Glass and her semi-official committee, *Women in College and Defense*, set up in Washington. They were to find out and let the administrators know the needs of government and the war, for women whom colleges would train. Since there was no staff for such a task and no money appropriated for the committee, President Glass turned to the Association of University Women, and their associate in Higher Education, Miss Helen M. Hosp, was loaned to conduct a study of shortages in trained personnel in which opportunities exist for the effective use of the college woman student on the basis of her abilities, aptitudes, and training. Time forbids a complete analysis of the progressive releases of those findings through the Bulletin of the American Council on Education, on *Higher Education and National Defense*. The first progress report of this study in Bulletin No. 22, February 26, 1942, stated that representatives of the Army, Navy, and Air Forces of the Government, as well as those recruiting in specialized training, advised colleges "that their *regular* contribution to society is an abiding asset to the nation, valuable in war and in peace, and not to be discarded, and that the need for women in many fields is potential rather than actual." The National Roster of Scientific and Specialized Personnel at this time indicated that there would be very definite shortages in fields of management and administration, such as auditing, accounting, personnel; in most of the scientific fields related to medicine, definitely in engineering and the physical sciences, in economics, in psychology, in recreational leadership and in statistics. The Civil Service Commission re-

* This article, by Miss Stauffer, Dean, and Professor of Education, Moravian College for Women, Bethlehem, Pennsylvania, was read at a Conference of Pennsylvania Deans of Women, Harrisburg, November 7, 1942.

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ports further substantiated these needs. College employment offices reported that their greatest demands were in the fields of chemistry, physics, and mathematics, and for secretaries or stenographers who had taken in college such courses with some background in history and in English. Their linguists were in demand only for use as translators in the examining of mail. Personnel workers were called to serve as employee counselors and interviewers in Government agencies.

The next prepared statement of the Committee on Women in College and Defense suggested academic revisions, tried to allay fears that there might be too much emphasis on training scientists, encouraged acceleration, warned against a national shortage of trained minds, urged the consideration of needs for nurses and women doctors, and social workers. I refer to Bulletin No. 25, published April 17, 1942. The points of view regarding curricula expressed in that issue are as follows:

(1) Based on the recognition that the war is now for life itself, *practicability to the war effort* should be the primary yardstick for academic revisions. "Does this contribute to the immediate war effort and eventual victory?" must be applied to every course in the college curriculum.

(2) There should be no retraction or lessening of emphasis in the statements already made by leading officials that the reservoir of educated leadership must be maintained.

(3) The general education of undergraduates must also aim at an understanding of the social, economic, political, and intellectual forces which characterize the war and the post-war periods.

Six months later when Bulletin No. 35 came out on October 17, 1942, higher education is confronted with a decided shift in emphasis from official circles. The Bulletin starts out by saying that the "accelerated tempo of war has brought an unprecedented challenge to every woman in college and university. The attention of these women and of the faculties and administrators of institutions of higher education must immediately be called to the needs of the country for the services of women." It states that 17,000 women are now in the Army and Navy nurses corps, with need for 3,000 new enlistments each month; the authorized

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strength of women in other uniformed services in the armed forces is 161,000; 5,000,000 additional women will be required by industry July 1, 1943.

The former Committee on College Women and Defense is referred to as *College Women Students and the War*, with Dean Margaret Morriss of Pembroke College, Brown University, as the Chairman. It views the urgent necessity to train women for what lies immediately ahead *as of first importance*. Dr. Edward P. Elliott, former President of Purdue University, now chief of the Division of Technical and Professional Personnel of the War Man Power Commission, comes out with this statement: "All women college students are under obligation to participate directly either in very necessary community service, in war production, or in service with the armed forces." The colleges are further challenged to make a psychological preparation in the minds of the students toward changes in the curricula which will lead to women's active participation in the war effort. Acceleration is urged, regardless of the absence of federal aid, so that women will be ready for employment at the earliest possible time. Discipline for physical fitness and a supervised program through Physical Education Departments is pointed to as a patriotic duty.

The Bulletin classifies the immediate vocational demands of the Nation as follows:

<i>In Health Fields:</i>	<i>In Diplomatic Services and Special Investigation:</i>	<i>In Scientific Research:</i>
Physicians		Physicists
Dieticians		Chemists
Nurses	Linguists	Geologists
Laboratory technicians	Mathematicians	Mathematicians
Experts in public health	Specially trained secretaries	Agriculturists
Bacteriologists		Home Economists
Chemists		
Psychiatric social workers	<i>In Business and Industry:</i>	<i>In Schools and Colleges:</i>
Occupational therapists	Engineers	Teachers
Physiotherapists	Mathematicians	Nursery school experts
Pharmacists	Statisticians	Psychologists
	Accountants	
	Secretaries	

Every institution engaged in the higher education of women, as the tempo of war has accelerated, has in one way or another

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begun to examine where and how they may make adjustments which will better serve the war program. Since there seemed to be no central agency which has gathered information concerning what the colleges which educate women have actually done in making adjustments, I resorted to making a list of colleges concerning which there had been some publicity and wrote to twenty Deans. I had a 100% response. The information I am passing on is the result of the replies to my question, "What is your college doing with its curricula to meet Government needs?"

Time forbids a complete report of my study in detail. I found that a general pattern in dealing with the problem prevails. On the outbreak of the war, committees of faculty and students were formed under the title of Civilian Defense. That now has given way, or is included under a War Service or National Service Committee made up of representatives of the administration, of the faculties, and of the students. The work is divided, as a rule, under the following headings:

- (1) Academic Activities.
- (2) Extra-curricular Activities.
- (3) Health Program.
- (4) Advice and Information Service in Regard to Vocational Opportunities in War Service.
- (5) Community Service.

The urgent needs of the Government, as well as of Industry, for women trained in Mathematics, Physics, and Chemistry has resulted in every college reporting that advisers have encouraged all students with aptitudes and abilities to take courses already offered in those departments, because practically all of the established curriculum is prerequisite to specialized training. In fifteen of the colleges reporting, courses pertinent to immediate vocational needs have been added. Examples of such courses are Elementary Principles of Flight and Meteorology, Radio Tube Circuits, Applied Electricity, Photography, in Physics; Graphical and Numerical Methods, Statistics, in Mathematics; and in Chemistry shorter courses in Organic and Analytical Chemistry leading to other courses in Industrial Analytical Techniques.

The academic changes taking place in fields other than those mentioned are in Economics, Sociology, History, Political Sci-

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ence, Psychology, Languages, Astronomy, and Botany. Geography and Cartography have been added in several instances.

Translation courses in French, German, Greek, Russian, and Spanish are noted, with Portuguese and Japanese added as new languages in three of the colleges.

The History of Latin America, the American Heritage, and Imperialism and Nationalism in Africa and the Near East are now offerings, appearing most often. International Economic Relations, and Consumers in Modern Society appear in Economics.

In Psychology departments, the changes emphasize personnel, psychology and child care, especially as it relates to the pre-school child.

"War Minors," suggested by the National Service Committee at Barnard College, is a most interesting device, being copied by some other colleges. The idea is that a student keeps as her *major* the subject she likes and does best, but if it is a subject which does not seem to have any immediate or practical usefulness in the war effort, she arranges with her free elective points a "war minor," which does have immediate practical value. The committee issued a pamphlet suggesting combinations of courses which would provide minors in Mathematics, Physics, Chemistry, Zoology, Botany, Geography and Geology, Psychology, Statistics, Personnel and Office Work, Latin American Affairs, Drafting and Charting, and others.

All twenty colleges reporting have a program of extra-curricular activities for developing skills needed in the war effort. This program generally follows the outline of Red Cross courses, with recreational leadership, typing, and mechanical drawing added in some. A much more intensive health program embracing mental health and morale is being undertaken in every college.

The most outstanding organization that I discovered for war activity and education which includes the community is that which is being done at Skidmore under an administrative committee headed by President Moore. This college is a Key Center of war information for a six-county region in New York. The outstanding feature of the development is a program of all-college meetings every Wednesday night. On alternate Wednesdays

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they have a faculty panel and a series of some sixty group discussions for which the college is divided into groups of fifteen. The panels have to do with war topics such as the "Home Front," "Understanding Your Enemy," and so forth. The group discussions carry on the material of the panels, plus any items in the news which most appeal to the designated group leaders who are drawn from the student body. The college sends faculty and student speakers throughout the six counties, arranges radio programs, and publishes a monthly bulletin of war information.

The most recent meeting of the Association of American Colleges held at the Hotel Benjamin Franklin in Philadelphia on October the 29th brought to our immediate attention reports of the Committee on Relationships in Higher Education and Federal Government of the American Council on Education. From these reports, there is no question but that higher education for both men and women is to be radically changed for the duration of the war. The armed forces and the Man Power Commission, when the Selective Service Act is passed by Congress lowering the draft age to eighteen, will determine which boys will go to college, what courses they will take, and which colleges will do the basic and the specialized training in a specified time. What will happen to women students and to the women's colleges is not so clear, but the trends point to a wider use of the accelerated program, more short specialized courses which train in skills for which there is immediate war need in all the colleges, and flexibility and diversity in re-arranging the present curricula in a great many colleges so that there will be no shortage of trained woman power in government and industrial services where women must take the place of men, as well as in those fields which will remain women's own sphere.

My own observations in a small college, concerning the attitude of women students to all the changes which are taking place, leads me to think that, for the most part, they are neither zealous in advocating them nor indifferent in accepting them. College students have been accustomed to following a pattern in their academic life and in carrying on that pattern, according to the best tradition. They realize that we are fighting a total war and that it must be won by the United Nations, but they are not sure that

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winning it need mean, so far as they are concerned, an interruption in their planned curriculum, nor in the acceleration of it. As the men they know disappear from the college campuses to the training camps and to the far distant fronts, their own personal lives are touched, and they begin to wonder how they will be increasingly affected. To all except the few it has yet to be made clear through cautious statements and careful guidance to prevent hysteria, that their needed service for winning the war is imminent. When they know when and where they are needed, they will, I believe, be willing to make the necessary adjustments in preparation for the vital services. To many of them the post-war world is as important as the present war world. We who are responsible for planning adjustments must take notice of that challenge.

It is my conviction that the liberal education of leaders is part and parcel of the democratic process. The colleges must bend their efforts to full cooperation with the Government in winning the war, but at the same time insist that the process of educating leaders for the humanitarian, political, social, and cultural activities, which are continuous in the life of the world be maintained. The educational planning must recognize that the selective process being used to discover and train a large supply of military, naval officers, engineers, physical scientists, doctors and dentists, so necessary at this time, be likewise applied for furnishing a prepared group of specialists in all the sciences, the humanities, and the arts, equally important for the saving of humanity and the reconstruction of the world.

Questions for a Modern College*

By WINSLOW SAMUEL ANDERSON

SOME are of the opinion that the American epoch began with the signing of the Mayflower Compact three hundred and twenty-two years ago. Others consider that the Declaration of Independence, written one hundred and fifty-six years later, marked the beginning of the epoch of American democracy. To my mind the date is not important, but the fact that this first epoch is characterized by the birth and development of the small liberal arts college is important.

Our forefathers wisely perceived that the successful operation of the democracy they had founded required that the people should achieve a high degree of mental and moral maturity and that the leaders in the government must be possessed of breadth of training and strength of character. So, in the young nation which found itself in a none too friendly world, liberal arts colleges were established to train leaders in all the professions and to inculcate in them the democratic and Christian ideals of life. Some of these small colleges have now grown into large universities offering specialized and technical training. But others of these colleges and many which have been founded as the epoch developed, never have expanded, remaining instead in the old pattern and striving to accomplish the one service for which they were established—the training of the intelligence of the individual citizens. These are the colleges which Dr. Frederick P. Keppel recently designated as “the old-fashioned American colleges.” “In the years to come,” said Dr. Keppel, “many of these are bound to disappear. . . .” I do not for one moment think that Dr. Keppel believes the liberal arts college has no place in the future. On the contrary he was simply trying to say that “in the face of circumstances and trends over which the individual institutions have no control and of which they often have

* This article is the essence of the address delivered by Dr. Anderson at the time of his inauguration as the sixth president of Whitman College, Walla Walla, Washington, on June 1, 1942. The address was entitled, “The Test of a Modern College.”

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no realization, a critical general situation is inevitably developing." That is all.

We are now in the midst of a new American epoch. The freedoms to which we have been accustomed are threatened by forces too great to be overcome by wishful thinking or earnest talking. In fact, we are now engaged in a war to determine whether the freedoms won for us by our forefathers are to be preserved and passed on to those who follow. We are fighting not merely to hold back the enemy, not merely to win the battle, but to restore the world to free men, that all may live in justice and honor.

Wars are too inclusive, too costly, and too destructive to be allowed to continue. Therefore a peace such as we had before and which merely postpones another war is not the right kind of peace. The only enduring peace is one based upon justice and the consideration of humanity. As stated by President Bowman of Johns Hopkins University, victory must be in two fields, combat and recovery. It is evident that the impoverished nations of Europe will be unable to handle victory and recovery. America must lead the way in the rebuilding of the world. This requires a people trained in leadership, trained in analysis, and trained in agreement, according to Dr. Bowman.

It is doubtful if the importance of liberal education to American democracy can be exaggerated. As it is with American democracy so it is with world democracy. Since ancient times the liberal arts have been those arts known and practiced by free men. They were the arts and knowledges of the leaders of men. Once again liberal arts colleges are called upon to train leaders, men and women who have the breadth of knowledge, the strength of character, and the force of Christian ideals to withstand the temptation of expediency and the onslaught of indifference and intolerance.

But in this chaos and strife the liberal arts college finds itself today in a critical atmosphere. The college is questioned on all sides: first, by the parents; second, by the students; and third, even by educators themselves. At every turn we hear the cry that the old methods of education have not kept pace with the changes which have been taking place in society. As it is the duty of education to lead, most colleges find themselves in the

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dilemma of desiring to adopt new methods but fearing to break with the old. A college need not necessarily break entirely with the old, but it is evident that liberal education must adopt more rational methods if it is to achieve its goal, if it is to keep abreast of the times.

In studying the question of the test of a modern college it seems to me that there are a few factors which should be found in any college which hopes to keep its place in the vanguard of American education.

1. The first question to ask about a college is, "Are the entrance requirements liberal?" It is apparent, if one listens to the high schools, to the parents, and to the students, that college entrance requirements should be liberalized, and that students should be admitted to college upon their personal qualifications. In short, high schools should be permitted to prepare students adequately for college according to the needs of the individual student, and to do so unhampered by rigid and narrow entrance units. This does not mean that all boys and girls of college age should be admitted, but it does mean that the human race is the one product which cannot be standardized. To endeavor to put all students into the same mold in preparing them for college is nothing short of folly.

It also means that we have been confusing universal education with wholesale education and that the time has come for our colleges to do a better job of selecting their students. As has been indicated by Dr. Robert A. Millikan, only a small fraction of the population can be supported in the intellectual or analytical professions, and since the success of democracies must clearly depend upon their ability to bring into such positions of leadership that portion of the population that is best endowed for such leadership, it follows that perhaps the most important task of our educational system should be to do that selecting, and indeed to do it better than any totalitarian or other competing system can do it.

2. If the entrance requirements should be liberalized, then certainly the second question should be, "Is the curriculum individualized?" The individualization of the curriculum is a required factor in the modern college. To liberalize the curricu-

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lum it is not necessary to institute new courses but simply to break down the barriers now existing and to make arrangements whereby the student can be permitted to cut across departmental lines in choosing his major courses. The idea that knowledge is departmentalized and can be catalogued in various pigeonholes has long been outmoded. The student must be able to choose those courses which fit his individual needs.

3. Freeing entrance requirements and the curriculum from rigid, outworn requirements is not enough. The classroom procedure must be liberalized. The third question is, "Has the classroom procedure been socialized?" Each course should be so outline that the student would know the objects to be gained and the projects to be accomplished before he enters the class, and once in the class, the procedure should not be so formal as to destroy his intellectual curiosity and interest. To be sure, this is perhaps a mechanical test, but it is so simple in its application as to be obvious even to the casual student of higher education.

4. Having selected the student, the college should guide him into the vocation best suited to his talents and train him in at least the fundamentals of that vocation. The fourth question to ask should perhaps be, "Is the college doing a genuine and significant job of vocational counseling?" While some students upon entering college know exactly what profession they expect to follow as a life's work, the great majority have no idea what they want to do. It is a sad fact that even some of the students who have made a choice of vocation have decided upon an unwise one for them. There is too much waste and unhappiness in this world because too many people are in the wrong professions. It seems to me obvious that if society and the individual are to gain the most from the efforts of our colleges, more time must be given on the part of our educators to the subject of assisting the student in making the proper choice of a life's work. This is essential if people are to be happy in their work, and happy workers are essential to a prosperous and contented nation.

Having assisted the student in choosing his vocation, the liberal arts college must next help to train him for this vocation. There are those, I know, who will shudder at the thought. Let us remember, however, that in the beginning our liberal arts col-

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leges in America were primarily professional. They endeavored to train men for the various professions, using instruction in the liberal arts as a basis. It is only in recent years that vocational training has come to be considered in a specialized and narrow sense. We have failed to observe that the number and kinds of jobs are constantly changing and that the young person going out into life must now possess ability to perform more than one job.

5. The fifth point which ought to be considered in the estimation of a modern college is the concern which the college pays to the individual. "Is the college definitely interested in the individual?" Paraphrasing the words of Dr. James Harvey Robinson, "Does the student get a chance to participate in his own education?" Our colleges and universities have grown so large and have become so highly organized that many of them are nothing more than department stores in the business of selling education. Many of them have never discovered that the student is a human being. Perhaps we are living in a machine age, but certainly the human machine is still the most important.

6. No college is much without a faculty. The next question which we might ask of the college is, "Have the faculty members been chosen as much for their teaching ability as for their training?" Often a man is excellently trained but utterly devoid of the ability to impart his knowledge and to make his subject interesting. In order for this to be of value to the student, the teaching load of a professor should be regulated not solely in terms of hours but as well in terms of the number of students he teaches. No teacher can successfully impart knowledge to one hundred or two hundred students at the same time. He must have small groups where his personality can be effective. The practice in many of our universities of lecturing to enormous classes where given no opportunity to participate in discussions the students form the habit of accepting without critical investigation the word of the professor, and become without realizing it the victims of indoctrination and insidious propaganda, cannot be considered sound educational practice.

7. It has become the custom to place a material value upon education. Many parents and students realize the monetary advan-

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tages which a college education insures, but many of them have forgotten that a good product demands a fair price. I think the time has come for the student to realize that he should pay the complete cost of his education, if he is able to do so. Therefore our next question is, "Does the student pay his share of the cost of his education?" Why should the son of a rich man receive from the endowments of colleges the same proportionate amount as the son of a poor man? College endowments were originally given to aid those who were training themselves for the learned professions which were of great value to society, but in which the remuneration was small. The development of tax-supported universities has altered all this. The income from endowments should not be distributed to the entire student body, but should be made available to those who actually need it.

8. While a college is primarily organized for the training of the brain, a trained mind in an unsound body is not an effective instrument. Hence I would ask, "Does the college have a well-administered program of health and physical education?" The modern college should give as much attention to physical education as it does to the so-called academic subjects of its curriculum. In addition to the usual group sports, students need to have the opportunity to be trained in certain "individualized" sports, such as golf, tennis, and swimming, in order that they may continue active sport participation after college and thus be encouraged to preserve their health. An educated fool is of little use to society, and I fear that a sound mind in a diseased body is likewise of little value.

9. I would next ask, "Is the college definitely Christian?" Education in the hands of a person devoid of ethics and character may well be a menace to the welfare of society. Character stems from religion. Of what use to a nation are men and women trained in any of the arts, if they are without the proper ethical concepts of life which are to us embodied in religion? In the stormy period which lies ahead we have need of leaders who are guided by their religious philosophy, no matter what their denominational faith. Let us not forget the ideals and aims upon which our early American colleges were founded.

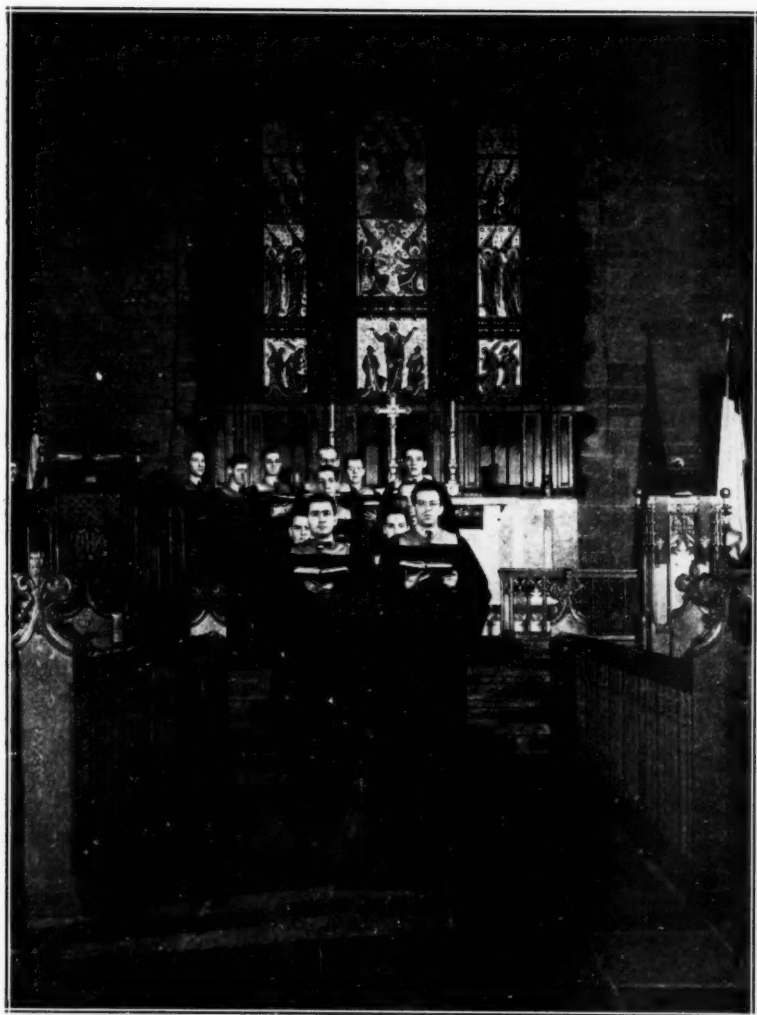
10. In the final analysis, a modern college should be flexible.

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"Is the college in a constant state of flux, ready to adjust itself to the changes which are taking place in the world about it?" College should be considered not only a preparation for life but life itself. The work of a college must be definitely correlated to life. It has been wisely said that life has much to teach the colleges. In the midst of war when changing events occur with kaleidoscopic rapidity our colleges must be utilitarian enough to meet and master each new situation, to accomplish each new task.

This decalogue does not include all the tests which could be applied to the modern educational institution but it does list some of the fundamental standards by which to gauge our privately endowed liberal arts colleges. President Walter A. Jessup of the Carnegie Corporation thinks that a college might well be judged by the answer to the single question, "What does it actually do to its students?" In a measure he is right, for the student is at one and the same time both our raw material and the finished product. Individualization in education, the very heart of the small independent liberal arts college, is the keynote of the day. In this new American epoch, to quote Dr. Fred Lewis Pattee,

. . . The Day is here!
'Tis ours now to guard the gates of Truth,
The Truth that makes men free.



CHRISTIAN EDUCATION MAKES A DIFFERENCE